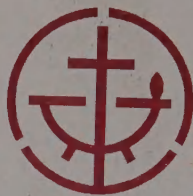


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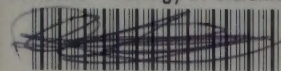
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CHRISTIAN WORK IN STATE UNIVERSITIES

James C. Baker

Report of the
CLEVELAND AND CHICAGO
CONFERENCES



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CHRISTIAN WORK IN STATE UNIVERSITIES

Recording the Discussions, Addresses and Findings of
Representatives of the Following Organizations:

COUNCIL OF CHURCH BOARDS OF EDUCATION

CONFERENCE OF CHURCH WORKERS IN STATE UNIVERSITIES

STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATION

STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION

Hotel Hollenden, Cleveland, Ohio, March 11, 1915

Hotel Hollenden, Cleveland, Ohio, November 23, 1916

Edgewater Beach Hotel, Chicago, Ill., January 8-9, 1918

PUBLISHED MAY, 1918

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AT CLAREMONT
California

THE FIRST CLEVELAND CONFERENCE

What has been commonly known as the "Cleveland Conference" was held at the Hotel Hollenden, Cleveland, Ohio, March 11, 1915. It was composed of representatives from

The Council of Church Boards of Education,
The Conference of Church Workers in State Universities,
The Young Women's Christian Association, and
The Young Men's Christian Association.

This conference was called to consider the relation of the Church and the Association forces in the religious program of the state university. There were present twelve secretaries of Boards of Education, other representatives from the Council of Church Boards of Education, twelve university pastors or pastors of churches in university centers representing the Conference of Church Workers in State Universities, eight representing the local and National Board secretaries of the Student Young Women's Christian Associations, and fourteen representing local, State, and International Committee secretaries of the Student Young Men's Christian Associations.

Dr. Thomas Nicholson, then secretary of the Board of Education of the Methodist Episcopal Church, was elected Chairman.

The following questions were adopted as the agenda for discussion:

1. Is the unification of Christian forces in state universities desirable?
2. With unity as a goal, how can it be best accomplished?
3. How, in the judgment of the church agencies present, may the Christian Associations promote the religious welfare of state university students?
- (a) *Does this involve changes leading to more cooperation, or to actual reorganization?*
4. Is the attitude of the Associations, locally and nationally, favorable to the approach of the Church and church workers?
5. Discussion of the University of Pennsylvania plan and of other plans.

An entire day was spent in frank and open discussion of these topics. (For full report see summary of the Cleveland Conference, free upon request from your secretary of your Board of Education, or from the national headquarters of the Young Women's or Young Men's Christian Associations.)

A Committee on Findings (this committee was subsequently asked to act as the Committee of Reference) to sum up the conclusions of the conference was appointed early in the day. This committee consisted of the following:

Dr. Thomas Nicholson, Chairman.	
Dr. Frank W. Padelford	} Representing the Council of Church Boards of Education.
Dr. Joseph W. Cochran	
Rev. Howard R. Gold	} Representing the Conference of Church Workers in State Universities.
Rev. N. S. Elderkin	
Mrs. F. S. Bennett	} Representing the Student Young Women's Christian Association.
Bertha Condé	
John R. Mott	} Representing the Student Young Men's Christian Association.
W. H. Tinker	

This committee at the evening session made report as revised and finally adopted. The recommendations of the Committee on Findings were as follows:

I. It is the sense of this conference that a close unification of the Christian forces in state universities is desirable and necessary.

II. We recognize that the Church and all church agencies, local and national, should have direct access to the state university field. All such activities should be related as closely as practicable to the churches in the university communities.

III. We recognize that the Christian Student Movements have a distinctive and providential place and mission in the state universities, as voluntary interdenominational agencies, and that their individuality and autonomy should be maintained.

IV. On the supervisory or advisory bodies of the Associations, both local and national, should be, so far as is consistent with efficiency, representatives of the various Christian communities, which representatives shall be nominated by the Association's supervisory or advisory board concerned, approved by the proper ecclesiastical authority of the Christian communions concerned, and in the case of local Associations, elected by the Association. It is understood that in the case of the Young Women's Christian Association their supervisory or advisory bodies will be composed of women. It is also understood that persons elected to these supervisory or advisory bodies shall have qualifications which agree with the membership requirements of the Association Movements.

V. We recognize that the desired unification of the Christian forces, both denominational and interdenominational, involves an identification of interests; regular, thorough, and timely consultations on the part of the leaders of these forces; mutual consent as to such policies and methods adopted as are of common concern; and whole-hearted and prayerful cooperation in carrying out plans.

VI. Undergraduate initiative and control should be safeguarded, both in denominational and interdenominational work.

VII. We suggest that during the coming year the leaders of the Christian forces in different state university communities take such steps as seem best to give effect to the foregoing principles and recommendations, through some such plan as that of local federal committees. A similar procedure should be followed by the national leaders of the denominational and interdenominational agencies.

VIII. We recommend that this conference appoint a Committee of Reference for the coming year which shall meet at least twice during the year and appoint

if necessary sub-committees for the purpose of studying the various problems involved and which shall be authorized to call another conference at approximately this time a year hence. This Committee of Reference regarding work in state universities shall be composed of the present Committee on Findings.

IX. It is understood that these findings be reported to the authoritative committees of the four agencies represented at this conference for their consideration and suggestion.

THE SECOND CLEVELAND CONFERENCE

The second Cleveland Conference, arranged by the Committee of Reference, was called to meet at the Hotel Hollenden, Cleveland, Ohio, November 23, 1916. It was attended by eleven representatives of the Council of Church Boards of Education, thirteen representatives of the Conference of Church Workers in State Universities, fifteen representatives of the Student Young Women's Christian Association, and sixteen representatives of the Student Young Men's Christian Association. (For full report see summary of the Second Cleveland Conference, which may be obtained as above.)

Bishop Thomas Nicholson was elected Chairman.

BISHOP NICHOLSON reported for the Committee of Reference, that three meetings had been held, one on March 14, 1915, at 124 East 28th Street, New York City; the second on April 22, 1916, at Niagara Falls, Canada; and the third the evening previous at the Hotel Hollenden, Cleveland, Ohio. He called attention to the printed minutes of the first two meetings, and summarized the work of the committee as follows:

At the first meeting the situation was carefully surveyed and three commissions appointed: one on "A Comprehensive Program for State University Centers"; the second on "Evangelistic and Other Co-operative Campaigns"; and the third on "A School of Religion." The preliminary report of each of these commissions was considered carefully at the second meeting of the committee, extended suggestions were made, and the reports referred back to the commissions. The commissions carried on their work thoroughly, and the final reports of the first and second commissions were considered last evening. As presented this morning, they carry the suggested revisions and approval of the Committee of Reference. The report of the Commission on a School of Religion was delayed in transit and did not reach here until this morning. At a called meeting this morning there was not time for any adequate discussion of the report, and therefore the committee decided to have it presented without expressing either approval or disapproval.

The Commission on a Comprehensive Program for State University Centers was first called upon to report. This commission consisted of: David R. Porter, Chairman; Leslie Blanchard, Dr. M. W. Lampe, Clara Reed, Stanley Kilbourne, W. H. Tinker, Frank W. Padelford, Frank M.

Sheldon. The Chairman, D. R. Porter, read the report. As revised by the Conference, it is as follows:

REPORT OF COMMISSION I

AN ADEQUATE RELIGIOUS PROGRAM FOR STATE UNIVERSITIES

I. The Charter of the Commission

This Commission has considered that the charter for its work is the Fifth Finding of the former Cleveland Conference which reads as follows: "We recognize that the desired unification of the Christian forces, both denominational and interdenominational, involves an identification of interests; regular, thorough, and timely consultation on the part of the leaders of these forces; mutual consent as to such policies and methods adopted as are of common concern; and whole-hearted and prayerful cooperation in carrying out plans."

The chief object of the Commission has been to discover the matters of "common concern" to all the Christian workers at any given university and to suggest principles and methods of cordial and effective cooperation in their accomplishment.

II. The Method of Procedure Adopted by the Commission

The Commission has held seven meetings. Every member has attended at least two, and over half have given a full week to the work.

In accordance with the suggestion of the Committee of Reference, three universities were selected which presented various phases of our common problem: Iowa, Minnesota, and Ohio State. Questionnaires were sent to places not visited; considerable information was compiled from personal interviews; and individual members studied the universities included in their regular schedules.

The Commission feels that its visits to Iowa, Minnesota, and Ohio State were of exceptional significance. At each center there was a cordial response, and as a result it was possible to reach conclusions based on actual local conditions. Each visit began with a luncheon meeting at which the work of the Commission was outlined; and then two or more sessions followed, composed of local pastors, university pastors, Association secretaries, faculty, students, members of the Board of Directors of the Young Men's Christian Association and of the Advisory Board of the Young Women's Christian Association. The total of the Iowa group numbered 33; the Minnesota group 35; and the Ohio State group 22.

III. Purpose of Work in State Universities

The Commission believes the following to be the purpose of our common enterprise:

1. To lead every man and woman in a university community into faith in God through Jesus Christ as divine Lord and Saviour.
2. To unite them in membership and service in the Christian Church.
3. To promote their growth in Christian faith and character.
4. To prepare them for world-wide service in the Kingdom of God.

IV. Indispensable Activities

The Commission considers the following activities indispensable to an adequate program:

1. Evangelism of students.
2. Church relationships.
3. Pastoral care and preaching.
4. Bible study.
5. Mission study.

6. Social study.
7. Social service.
8. Promotion of Christian benevolence.
9. Recruiting.

V. The Expansion of These Activities Into a Comprehensive University-Wide Program

The Commission believes that the number of activities at present promoted in state universities is, as a rule, sufficient. The surveys of the local situations, however, lead to the conviction that sufficient attention has not been given to the size of the task to be performed. Considerable groups of students are largely unreached, and present plans do not give promise of remedying the situation. Therefore, it seems essential that all of the religious forces now operating should be so correlated and unified as to put into effect a program that shall bring home to every student the complete message of Christianity. This result can never be achieved by the mere federation of small plans which may be already in existence, as, for example, by bringing both Association and church Bible groups under some common direction, but it calls for a comprehensive and thorough survey of the whole field, together with the training of a sufficient leadership from both graduate and undergraduate sources to meet the total need discovered, and then such a division of labor as to make it certain that each line of activity shall be well understood and vigorously pressed.

VI. Principles Involved¹

In view of the situation as outlined, the Commission presents the following principles which it believes to be essential to an adequate religious program for state universities:

1. We recognize the university as a community with a unified community life; and, therefore, that our task is not only the development of individual Christians, but also the creation and maintenance of a university community consciousness favorable to the Christian life.
2. We recognize the opportunity and the responsibility of the Church to cooperate with the university in the development of this moral and religious life.
3. We recognize that while students are members of a university community, they should be kept loyal to the church of their preference; and, therefore, we urge the identification of each student with a local church, and we further urge the faithful performance of all the duties of membership in that church.
4. We recognize that in order to reach the entire university and especially the non-Christians and indifferent Christians, and in order to cooperate more effectively with those Christian communities not included in the organized local work among students, it is essential that the denominations work together through some interdenominational movement. In the light of history and experience it is recognized that the Young Men's and Young Women's Christian Associations constitute this interdenominational movement.
5. We recognize the religious work in the university as the common task of the churches and the Associations, but there is no clear division of interests. We recommend, therefore, that while some functions may be more particularly those of the churches and others of the Associations, each should feel its responsibility for cooperation in the work of the others.
6. We recognize that in carrying out this common task for the entire university, the best results can never be secured by a federation of individual plans

¹ It is impossible to obtain a complete impression of this report unless Sections III, IV, V and VI are printed or stated together.

worked out independently by the respective church and Association agencies. We recommend, therefore, that a united and thorough study be made of the needs of the entire university and that in any particular activity, Bible study or social service, for example, the Christian forces work out together a unified program, planned with reference to the entire university.

7. We recognize in the organization both of the churches' and Associations' work, that student initiative and control, both in forming and in carrying out plans, should be encouraged and utilized.

8. We recognize that neither the Associations nor the churches can render their full service without effective student workers. We, therefore, recommend that there be frank consultation between these agencies to ensure that the local student forces are distributed for the most effective manning of all work.

9. We recognize that the Associations shall have the right of initiative, and that they shall be held responsible for carrying out the joint plans of the churches as far as practicable; but they should be so constituted that the churches cooperate in forming their policies. (See Findings No. IV of Cleveland Conference, page 4.)

10. We recognize that there must be the fullest opportunity for the expression of initiative by the churches;¹ but that in all such plans the ultimate test should be not only its effectiveness to the individual churches, but also its relation to and its effect upon the cooperative plans.

11. We recognize that there can be no assurance of effective cooperation without regular, thorough, and timely consultation upon the part of all the Christian workers concerned.

12. We recommend that any agency initiating religious work at the university make special effort to secure the support and cooperation of all agencies concerned with the religious life of the university.

13. We recognize the very great importance of using as secretaries and pastors, and as members of advisory and consulting boards, only such men and women as have both the willingness and the ability to work cooperatively.

14. We recognize that in enterprises which concern both the churches and the Associations, effective cooperation can be obtained only when each organization is willing to favor movements of obvious good to the whole, even though unable for any reason to give the same individual support.

15. We recognize that cooperation in each local field will be greatly increased if the traveling secretaries or other officers of the various national organizations endeavor to meet with all local Christian workers in the state universities they visit, whenever such conference can be made conducive to the spirit of general cooperation or whenever such a visit is aimed to change or extend plans in which all are concerned. Such a meeting should give opportunity for frank and full discussion in open conference of whatever plans and suggestions they may have in mind.

16. We recognize as supplementary to the coordination of the agencies at the university center the great advantage which would accrue from consultation and conference between representatives of the national student and church agencies regarding the work that is being planned for university centers.

Discussion followed. (For full report see Summary of Second Cleveland Conference.)

Dr. J. W. Cochran, Chairman of the second commission on evangelistic and other cooperative campaigns, was then called on for report. This Commission consisted of Dr. J. W. Cochran, Chairman, Miss Bertha

¹ See page 4, Finding VI.

Conde, A. J. Elliott, Dr. W. D. Weatherford, Rev. Robert Reed, Rev. E. A. Worthley, Bishop T. S. Henderson, Miss Oolooah Burner. As revised by the Conference, the report is as follows:

REPORT OF COMMISSION II

EVANGELISM

Evangelism in our colleges involves the whole ongoing of the Christian life of the campus, leading to definite decision for Jesus Christ as Saviour and Lord and enlistment in His service. It finds expression through various methods, such as personal work, evangelistic meetings, study groups, and round table discussions.

The modern evangelistic campaign in an institution of higher learning was the exception twenty years ago, save in the case of church colleges, which, independently of outside help, sought each year, in a quiet way, to conduct a series of special meetings calculated to lead students into personal relations with Jesus Christ. Since that time, however, there has been increased attention paid to the religious life of students in all educational institutions, especially those tax-supported and on independent foundations. The Christian Associations began to realize the necessity of holding university-wide evangelistic meetings in colleges and universities about fifteen years ago. At that time no Board or national agency of any church was engaged in this form of evangelistic work. It is only within the past five or six years that national church agencies have undertaken the task of arousing student bodies in colleges under their control. The larger institutions have known practically nothing of such efforts until within recent years. The great campaigns in the large state universities are the newest phase of this particular work. The challenge is so strong, the forces so varied, the student bodies so immense, that it appears to be necessary at this time to unify efforts directed toward this end and arrive at an understanding as to principles and methods.

The Commission on Evangelism has had two meetings, one at Niagara Falls, April 22, 1916, and the other at Fort Wayne, Ind., October 2-3, 1916. This Commission herewith respectfully presents its report to the Cleveland Conference, meeting November 23, 1916.

No series of special meetings can be effective save as they are related to a normal and thoroughgoing program of religious work. We, therefore, wish to set forth the objective of religious work among students, in the light of which such special meetings secure their largest value and meaning.

I. Objective

1. To lead students to allegiance to Jesus Christ as Saviour and Lord.
2. To reach the entire student body of each institution with a vital interpretation of Christian fundamentals.
3. To deepen the spiritual life of Christian students and to develop a continuous religious interest on the campus.
4. To influence every student to unite with the church of his choice and to enlist his active interest and participation in its life and worship.
5. To challenge students to the creation of a Christian social order and to recognize and promote that order in the world program of Christianity.
6. To recruit students for the distinctive Christian callings, with special reference to the immediate needs of our times.

A program of evangelism having the above objective demands complete co-operation and harmony, both in spirit and method, among all the affiliated religious forces at work in the college or university.

II. The Psychology of the Movement

The challenge and appeal incident to special meetings where the claims of

Christ are presented and the urgency of open decision set forth are an effective means of arousing a large number of students.

Notwithstanding the fact that classroom methods are entirely different from those employed in an evangelistic meeting and the academic spirit is inclined to react against the insistence upon a definite act of committal, many students are won to an espousal of the Great Cause by a direct appeal. To put one's self on record is not foreign to student thinking. While the public appeal does not always reach students, special seasons of religious emphasis, wisely planned and carried out with due regard to local conditions and traditions, find ready response in the hearts of students.

Students are as needy members of society as any other class. With them also the adolescent years are the crucial years for Christian decision. Let this period pass and the chances are against complete committal to the program of Jesus Christ.

It is vital to the work that the appeal should be made so as to be readily understood and appreciated by students. Speakers must understand the student point of view.

The conditions and needs of different classes of students must be recognized. That which would appeal to students in literary courses will not necessarily appeal to students in agriculture. The Gospel with its unlimited adaptability to all classes should have its point of contact.

In view of the clear fact that the spiritual need of women is as far-reaching and as urgent as in the case of men, it is recommended that where there are separate meetings for women the appeal for commitment to Christ should be as strong, urgent, and specific as in the case of men.

III. Early Religious Awakenings in the Colleges

While we are dealing with new factors, we are aware that we are dealing with a continuous breaking forth of the life of the Church in the colleges, for historically, periods of special religious interest and awakening were a marked feature of the colleges of earlier times.

One need only recall the religious influences leading to the founding of William and Mary, Yale, Harvard, Princeton, Columbia, Mt. Holyoke, Oberlin, Williams, and other colleges to appreciate what part the faith of Christ has had in the founding and developing of higher education. The charter of Amherst College declares that the school grew out of a revival. Wabash was dedicated to God in prayer by its founders as they knelt upon the snow in the primeval forest. In the classrooms and dormitories of Yale, between 1741 and 1837, there were twenty revivals, in fourteen of which five hundred students confessed Christ. Among these students were such men as Everett, Hopkins, Edwards, Dwight, and Bellamy, all of them towering spiritual personalities. Under President Dwight of Yale nearly half a hundred ministers were sent forth who were instrumental in the conversion of over fifty thousand persons in one generation. Dartmouth enjoyed nine outpourings of God's Spirit within sixty-five years. About one-quarter of all the alumni of Williams in the earlier years entered the ministry, most of them having been converted while in college. Between 1820 and 1848 revivals broke out in the college almost every winter and it was partly owing to this that such a large number of young men pressed into the gospel ministry in those days.

The early history of a number of state universities, such as Michigan, Wisconsin, North Carolina, Illinois, and Iowa, is a record of the recognition of the Christian religion as paramount in education. Upon the seal of the University of Indiana is an open Bible. It is most significant that religion was the instrumental impulse in the founding of a great majority of educational institutions in this country, not excepting state universities. There are, however, conditions in institu-

tions of higher learning which demand the thoughtful consideration of every Christian worker who realizes that these institutions are the source of the future leadership for Church and State.

IV. Conditions Making Evangelistic Efforts Desirable

1. The number of students having little or no religious background or whose religious interests and affiliations are merely nominal is a matter of serious concern. A study of the returns from matriculation cards of entering students at state institutions indicates that there is much indifference to church relations. It is true that a majority of students have a religious label, but a considerable percentage rank themselves denominationally merely because their parents attend a particular church.

2. The churches in many university centers have not been able to reach with their services the entire student body. In the very large institutions probably not one-quarter of the student enrolment is present in the churches of a university town on any given Sunday. The students, as a general rule, lounge, sleep, or study during the hours of church service.

Every student needs the full ministry of the churches. Participation in regular church life makes a contribution to the students' religious life through worship, the sacraments, and other forms of church life which the Associations do not aim to supply, but which they recognize as being essential. Even so the Associations have met the needs of only a portion of the student bodies.

In evangelistic efforts, however, a much larger percentage is often reached than the churches and the Associations can reach through the ordinary methods. In the state university campaigns in recent years the majority of the student body has been in attendance sometimes at a single meeting.

3. The encroachment of social, athletic, and class activities on the time and energy of students is a serious handicap to their religious needs. Unless some strong drive is made, a powerful wedge thrust into the midst of daily engagements, compelling the attention of busy students, the likelihood is that many will pass through college halls without ever having been brought face to face with the claims of religion upon their lives. The preoccupation and absorption incident to student life today lead inevitably to atrophy of the religious sense. Many students who do not go wrong morally drift away from religion. It is not the misuse but the neglect of the religious impulse that becomes their undoing. This constant impact of a mass of engagements and interests from morning to night demands tremendous efforts and strong challenge in order to arouse the attention of students.

4. The constant pressure of materialistic interests requires an unusual counter-acting spiritual emphasis. Students are immersed in the atmosphere of commercialism and greed. Appeals to self-interest are strong. Most students are in these institutions because they wish to fit themselves for larger efficiency in the economic and industrial world. Even the teaching profession feels the pull of the larger salary in connection with training for that vocation. An appeal which challenges students to the heroic, demanding of them service and sacrifice, bidding them follow Christ, is imperative if they would be developed for Christian leadership.

5. The menace of "scientific agnosticism" must be met. Science in its various departments is not generally being taught in an anti-Christian spirit, but students are allowed to make their own deductions when unable to come to mature conclusions; hence, these deductions are often false and fatal to their faith. Furthermore, the constant attention to the material forces of the universe without a spiritual interpretation of these forces is a serious menace. Belittling of organized religion or depreciation of the Christian point of view in the classroom must not be

ignored. It must be acknowledged that organized Christianity has not always adequately interpreted the mind of Christ. To have strong Christian personalities present on the campus dealing frankly with fundamental problems of Christian faith is a valuable corrective to the anti-Christian atmosphere of many a classroom. Religion must be rightly interpreted to student bodies where it is now considered a survival and the Church a back number. Christianity is regarded as entirely traditional in many quarters and is ignored by students as unworthy because its best modern expressions have not been seen or understood. Where religion is regarded as purely academic it should be tested by the laboratory method. The program of evangelism should start students in practical forms of religious activity.

6. Dishonesty, drinking, gambling, immorality, Sabbath desecration, unethical and anti-social practices are not decreasing as rapidly as they would if religion were dealing bolder strokes. Those specific occasions when the entire student body is brought sharply to face the consequences of these evils should be cultivated, and experience proves that the moral life of the campus is immensely improved as the result of such meetings.

V. Evangelistic Campaigns Conducted in Recent Years

A. AGENCIES

1. The Churches

The churches have never attempted to conduct university-wide meetings for students at state institutions. There has been, however, during the past few years, increasing attention paid by evangelistic and educational agencies of the churches to yearly periods of spiritual awakening in the church colleges. The leaders provided by these church agencies have sought to use as their promotive force in such campaigns the Young Men's Christian Association and Young Women's Christian Association and the local church leaders. The Board of Education of the Methodist Episcopal Church has undertaken a comprehensive plan of evangelism in Methodist colleges which is increasingly efficient in its operations. The Board of Education of the Presbyterian Church (North), in cooperation with the Evangelistic Committee of the General Assembly, has for years been prosecuting evangelistic and vocational campaigns in the sixty-two Presbyterian institutions throughout the country.

2. The Christian Associations

The Young Men's and Young Women's Christian Associations have occupied the field in state universities almost exclusively, the churches never having conducted general evangelistic meetings for students on the campus. It would be inadvisable for any one denomination or group of denominations to conduct these campaigns independently of the Christian Associations. The time has come, however, when such campaigns must be an expression of the united comprehensive and intensified effort of the Associations and the churches. During recent years the International Committee of the Young Men's Christian Association has, through its representatives, conducted a number of campaigns at universities and colleges.

In 1915 the Student Association Movement reports there never had been a year in its history when there was greater responsiveness on the part of students and such comprehensive work accomplished as during that year. The average attendance at the meetings each day in many institutions exceeded ninety per cent of the men enrolled. Satisfactory personal work has been done in connection with the meetings. At Kansas State University, before the speakers arrived for the campaign, the personal workers had dated over four hundred students for personal interviews. The report indicates the greatest number of decisions for the Christian life in any year up to that date. In A. J. Elliott's nineteen campaigns there were 2,300 decisions for the Christian life.

At the close of the year 1915-16, J. L. Childs, in the summary of his report on the year's evangelistic work with Raymond Robins, states that during the year Mr. Robins and he conducted evangelistic campaigns in forty-two colleges and universities in twenty-five different states. The total attendance at men's meetings was 57,141; at women's meetings, 7,837; at meetings for men and women, 39,900. A meeting for members of the faculty was held in thirty-six of the institutions visited, with a total attendance of 1,609. The number of different students and members of the faculties who signed decision cards was 8,274. Sixteen of the forty-two colleges and universities visited by Mr. Robins and Mr. Childs were state universities.

While the Young Women's Christian Associations have not inaugurated or cooperated in as many university-wide evangelistic campaigns as the Young Men's Christian Associations, though this method of evangelism has been a regular part of their year's program, it may be well to call attention to two other methods of evangelism which they have found very effective.

a. Bible Institutes. These institutes have included a series of expository Bible talks for the entire student body, planned definitely to awaken interest in Bible study and to develop the religious life of individuals. In addition to the large meetings there have been a special Bible class for the cabinet, and lessons on methods of teaching for the group leaders.

b. Round Table Discussions of Christian Fundamentals. Instead of large meetings for the student body, picked groups of leading girls have been brought together chiefly by invitation to think through, under the guidance of an experienced leader, the reason for the faith that is in them. The ultimate aim and result of such round table discussions have been to send this group out aflame with the fact of Christ and eager to lead other girls to a fuller knowledge of Him.

B. METHODS EMPLOYED

a. Emphasis has been placed on the necessity of an adequate preparation through Bible study, prayer and personal work.

b. Usually a strong, outstanding speaker has been the prominent attraction.

c. The appointment of group meetings in fraternities, boarding clubs, athletic teams, etc.

d. Call to parents and alumni for special prayer in behalf of the meetings.

e. The engaging of a large team of outside workers and speakers whose work it was to deal with various groups of students and also with individuals.

f. Large committees of Christian students organized and trained in personal evangelism and Bible study prior to the campaign, such students being used as personal workers and in other activities, and employed in the follow-up campaign.

g. Efforts to secure student church membership have been made, succeeded by a period of following up the results and strengthening the work of the Associations.

VI. A Suggested Plan for Evangelistic Campaigns at State Universities

NOTE: It should be clearly understood that a vital, normal program of religious work is a prerequisite to an evangelistic campaign and that the Christian leadership should be committed to this entire program. All plans should be conceived in the spirit of harmony and with fervent prayer. Nothing should be done without an earnest seeking of the guidance of the Spirit of God in all details. If workers are not in harmony as to methods, no plans should be forced through by a bare majority vote.

A. THE PREPARATION OF THE CAMPAIGN

I. A Preliminary Conference of all religious workers representing the

churches, interested faculty representatives, the Christian Associations, and any other recognized workers.

a. Survey of the religious conditions and needs of the institution.

b. The consideration of the most available dates, the clearing of the university schedule, the personnel of speakers, the character of the messages, the organization of committees, etc.

2. *Period of Special Preparation and Training*

a. The organizing of the working force of the Associations in such a manner as to give permanency to the promotion of the entire program for the whole year.

b. The introduction into the normal organization of the Association of the study and practice of evangelism.

B. THE CONDUCT OF THE CAMPAIGN

1. *Plans for the campaign*, including the selection of speakers, should be in the hands of a central committee composed of representatives of all the forces. Wherever practicable the student Christian Associations should become the promoting agents for the campaign.

2. *Meetings*. All natural groupings of students should be utilized.

3. *The Message*. The character of the message should be determined by the Central Committee and should stress either the fundamentals of faith, the Christianization of the social order, the world program, or campus problems. While all these general topics should be in perspective during the meetings, there should be one outstanding theme and the entire group of speakers and workers should know beforehand this theme and work consistently thereto. Great care should be taken in group speaking to unify the messages and to give balance to the emotional, intellectual, and volitional appeals.

4. *Cooperation*. The relation of the campaign to the faculty, special student groups, press agencies, students' outside association, and church groups should be thoroughly worked out.

C. THE CONSERVATION OF THE CAMPAIGN

There should be a continuation of student organization and of the work of the Central Committee in order to accomplish the following purposes:

1. The getting of students into touch as soon as possible with local churches, encouraging their attendance, and urging them to unite with the church of their choice.

2. The enrolment of as many as possible in Bible classes, and the organization of new classes where needed.

3. The effort to build up the membership of the student Associations as the result of the special interest aroused.

4. Methods for continuing the religious interest throughout the entire student body through visits of outside speakers, sending of workers to student conferences and to other evangelistic campaigns, and the expression of this newly awakened interest in campus and community service.

Your Commission is ready to enter heartily into any plans the Cleveland Conference may devise for the carrying out of the most efficient series of campaigns that can possibly be planned. It believes it possible for the churches and the Associations to get together in this movement and, while not interfering with any plans that have already been made for the present school year, it believes that by the fall of 1917 all the forces can be lined up for a program of evangelism lasting through at least a college generation.

Your Commission presents this report fully conscious of its inadequacy, yet hopeful that something therein contained may be of service to the Conference in shaping up the movement which the Commission believes will prove to be the most significant student movement in the history of our country. Above all, the Commission urges that all agencies and bodies interested in Christian Student Movements in this and other lands may unite in prayer that our Lord and Master may point the way as to method and spirit and fulfill in us all His blessed will, which we know includes the bringing of the students of this generation into conscious personal relations with Jesus Christ and His program of world conquest.

Discussion followed on Section VI. For full report see Summary of Second Cleveland Conference.

THE CHAIRMAN called on Rev. James C. Baker, in the absence of Professor Burton, to read the report of the third Commission, that on A School of Religion. This Commission consisted of E. D. Burton, Chairman, J. A. W. Haas, Wallace C. Payne, James C. Baker, W. D. Mackenzie, Frank Sanders, Mary Corbett, Ethel Cutler.

REV. MR. BAKER explained that this Commission had not had opportunity for field investigation and extended conferences, as had the other Commissions.

COMMISSION III

RELIGIOUS EDUCATION IN TAX-SUPPORTED SCHOOLS AND SCHOOLS OF LIKE CHARACTER (WITH SPECIAL REFERENCE TO STATE UNIVERSITIES)

Revision of Tentative Report, as presented to Committee of Reference, Niagara Falls, April 22, 1916.

I. In the interest alike of the moral and religious welfare of the country and of sound education, it is necessary that instruction in religion shall be provided for students in state universities and other like institutions not under the direct control of a religious denomination or denominations. Efforts in this direction have been made by the Christian Associations and by various denominational agencies.

II. Such instruction should include courses in the Bible, the history of the Christian Church, the religions of the world, modern missionary effort, Christian conduct, and the present problems and tasks of the world from a religious point of view; under certain circumstances also philosophy, psychology, and principles of religious education.

III. Such instruction should be of diverse types and grades of difficulty. Certain courses should aim especially at the cultivation of a religious view of life and the development of sound character; others should emphasize the acquisition of knowledge and the cultivation of a scholarly point of view. But neither element should be absent from any course.

IV. Wherever and as far as possible, the courses of the second type should constitute a progressive series, something approximating a sequence analogous to that which would be offered in the department of history, economics, or sociology.

V. In constructing such a sequence any courses suitable for the purpose in scope, point of view, and influence offered by the faculty of the university as regular university courses should be made use of.

VI. Courses not offered by the university may be provided for in any one of several ways:

I. By instructors representing denominational bodies, whether in the faculty of affiliated denominational colleges or otherwise.

2. By the Young Men's and Young Women's Christian Associations.
3. By an organized interdenominational school of religion.

VII. Where no organized school of religion exists, a joint committee of representatives of the Young Men's and the Young Women's Christian Associations, denominational instructors, and members of the faculty of the university may well take responsibility for publishing lists of all available courses, whether offered by the university or by outside agencies. Such lists should contain full information as to the character of the course, credit given for it by the university, place and time, etc.

VIII. University credit for courses given by other than university officers, or by university officers outside of the university curriculum, should be sought only

1. When the instruction is of real university character in method and content; that is, when it approaches the matter from the scholarly point of view, and enables the student to acquire a fund of knowledge such as would entitle him to university credit.

2. When courses are given by an organization giving promise of permanence and by an instructor of recognized scholarship.

IX. In every university which cannot itself offer courses in religion, the establishment of a school of religion on a broad and permanent basis, with a faculty of university standing, and offering courses systematically arranged and entitled to university credit, may well be regarded as a goal toward which effort may be directed. Beginnings have in the past been made in this direction in various ways. These have been in an affiliated college, as in North Dakota; the Bible Chair, as in Michigan, Virginia, Kansas and Texas; the Bible College or University, as in Missouri and Oregon, and the cooperation of a theological seminary, as in Austin, Texas. While in the absence of a union effort a single denomination may properly initiate such work, yet the participation of all denominations in such a school is greatly to be desired and should be achieved as early as possible.

X. When such a school is created, it should be incorporated so as to be able to hold property, should be administered by a board of trustees representing the various denominations cooperating in it, and have a faculty, as already indicated, of competent instructors of university standing. Such faculty may properly consist of members of the university faculty, instructors representing denominational bodies, and officers of the Christian Association.

XI. It is desirable that arrangements should be made with the university by which university credit will be given for the courses in this school to an extent and under regulations arranged between the university and the school; but the desirability of the school or of the instruction, even apart from the organization of the school, should never be regarded as conditioned upon the possibility of arrangement for credit.

Discussion showed some disagreement among those present in regard to the Findings of Commission III. It was held that there was confusion as to whether it was discussing curriculum or voluntary study. It was decided to focus attention upon the academic school of religion intended to secure university credit. Some were in favor of such a school—others felt that there were problems in connection with it that needed further to be investigated. It was moved that the Commission be permitted to work further upon this problem.

This raised the whole question as to the future of the Cleveland Conference.

After considerable debate, various motions, and an informal vote on three possibilities suggested, the following was adopted:

"That we continue the Committee of Reference, with any changes that may be necessary in its personnel, and that this Committee have the power to act in the matter of calling another meeting at such time as it may seem to be needed."

Bishop Nicholson was continued as Chairman.

The Conference of Church Workers in State Universities was asked to elect a person in place of Mr. Gold, who resigned, and the National Board asked that Miss Clara Reed be substituted for Mrs. S. N. Bennett, who was no longer on the National Board.

W. H. Tinker resigned from the Committee of Reference, and moved to refer this resignation to the Student Department of the International Committee.

It was moved and seconded that the report of the Commission on a School of Religion, and the whole question of academic instruction in religion in a state university, be referred to the Committee of Reference for further consideration, and that they be asked to investigate this matter and bring report later. Carried.

Dr. Padelford felt that some endorsement ought to be made of the important experiment at the University of Wisconsin. He did not ask approval of the plan, but simply our favorable action toward the experiment.

It was made clear that the plan for a union school of religion was entirely separate from the one for a union religious center. The question was raised, however, whether the union school of religion and the union religious center plan had not become so interwoven that a confusion in the popular mind would be inevitable.

Miss Holmquist asked if we could not recommend to the Committee of Reference that they give sympathetic study to the experiment.

On the suggestion of Mr. Blakeman, she accepted as a substitute that we recommend to the Council of Church Boards of Education at their meeting in January that they give careful and sympathetic study to the Wisconsin idea. This was carried.

THE CHICAGO CONFERENCE

The third conference for the consideration of problems in connection with the religious work in state universities was called to meet at the Edgewater Beach Hotel, Chicago, Ill., January 8-9, 1918. Instead of being restricted to delegates, a general invitation was sent out to all secretaries of Boards of Education, Church Workers in State Universities, Student Young Women's and Student Young Men's Christian Associations to attend. A representative gathering was present.

The conference was attended by about eighty persons representing

The Council of Church Boards of Education,
The Conference of Church Workers in State Universities,
The Student Young Women's Christian Association, and
The Student Young Men's Christian Association.

The conference opened the evening of January 8th. Bishop Thomas Nicholson presided. Rev. Robert Reed led the devotions. Bishop Nicholson welcomed the gathering, saying it was a continuation of what had been called the Cleveland Conference, made up of representatives of Church Workers in State Universities, Council of Church Boards of Education, and Student Young Women's and Young Men's Christian Associations.

Howard R. Gold and Harrison Elliott were elected secretaries; Mr. Elliott, Alice Anderson, and Roy Hamilton members of the Editorial Committee.

Bishop Nicholson read an opening paper on "Universities and the Making of the New Christian World." Bishop Nicholson had broad statistics and other data emphasizing the disproportionate place taken by college men in national as well as international affairs, including the great missionary enterprise of the Church. Excerpts from his paper follow:

We are facing a new set of world conditions. It is almost trite now to say that the world can not be the same after the war as it was before.

In this changing situation the man from the college and the university must play a most conspicuous part. In the future, as in the past, he will be the national leader, because he, of all men, has the widest vision and the firmest grasp of the far-reaching world principles revealed in the progress of society, in the needs of human kind, in the Bible, and embodied in the teaching of Jesus. Moses, the Jewish law-giver—the founder of the people who were the early missionaries of a theistic religion—was trained in the best schools of Egypt. Paul, the central figure of the New Testament, was a student in Gamaliel's school. Out of the Protestant Reformation, whose commanding figure was that Erfurt scholar, Martin Luther, came the Universities of Königsberg, Jena, and Halle, five universities in France, the Universities of Glasgow, Saint Andrews, and Aberdeen in

Scotland, and the modernization of Oxford and Cambridge in England. Competent authority also credits Luther with being the chief influence in the founding of the modern public school systems. The attitude of mind and heart begotten by the college is conducive to leadership. Modern culture emphasizes the spirit of investigation. In laboratory and in research seminar the student learns to show the keenest interest in new discoveries and in the search for new facts and the principles which lie back of those facts. He, of all men, is best able to work up old principles in new forms; to perceive how great and vital fundamentals can persist through manifold changes and adaptations.

And, once again, this college man has been quick to recognize a sense of social obligation. He has realized that he was blessed that he might be a blessing. Never has this sense of social obligation been stronger than now.

All this points to a remarkable privilege and a superb opportunity, but an almost crushing responsibility. What are some of the conditions which we must face, and what has the world a right to demand of higher education in the generation just ahead of us? We answer:

1. The world will now demand reality, sincerity, and clarity, as it has never demanded these qualities before. The religion which lacks virility and vitality will have no place. "Religiosity" and "churchianity" are already relegated to the scrap-heap. A religion which does not objectify itself in social service, in constructive work for humanity here in the earth, will either be treated with silent contempt or will be laughed out of court.

2. Righteousness and square dealing in national and international relations will be a prime requisite of this new era. We are seeing the folly of a highly educated, intellectually efficient autocracy, which marshals vast material resources under the theory that right is measured by power to win, whose ethics makes failure to attain selfish objects the worst of sins. The world has probably never had a more vivid illustration of the influence of educational theory in the actual production of national life and of civilization only a generation after, than it is now having. The present war has been in large measure projected, planned, and prosecuted, by scholars of the most acute mentality, of the severest academic training; but scholars who have had the wrong spirit, the wrong ideals, and the wrong objects of activity. Ability to "put it over," rather than righteousness, justice, truth, and fair play, has been their guiding star. The world has had enough of that. And yet it is a deplorable fact that the thought of all too many of our own educators, and, in no inconsiderable degree, the theories of many educational leaders, leading journals, magazines, and newspapers, has been in the direction of a culture which would aim to produce for America a generation trained on the same lines. A prime requirement for the higher education of tomorrow will be the production of men—clear, sane, sincere, true—men of inflexible righteousness, men of accurate justice, men who regard the rights of the poor and the weak, and who stand for the square deal for weak and strong, for high and low, for rich and poor, for governors and governed, and for all nations without respect to who they are or where they are.

3. One of the greatest problems of tomorrow will be the introduction of the spirit of brotherhood throughout the world. We are told that we must make the world safe for democracy; but what kind of democracy shall it be? It is equally imperative to make democracy safe for the world. In its essence true democracy is true brotherhood. It is each giving his best for the good of the whole; it is each contributing his best for the advancement of all. There is a so-called democracy which is little more than a group of individuals getting and giving for that group what the individuals could not get for themselves. We want no such democracy. We might as well confess that colleges have too often bred the spirit of snobbery, of class-exclusiveness, and of aristocracy. I personally

know one comparatively small college in which, within recent years, three different students have committed suicide because of social ostracism. We have no place for snobbery, no place for any institution which helps to make a small and selfish aristocracy. The American college community is a microcosm, a world in itself. And the new generation will demand pure, high-grade democracy in the American college. There is much of it; there must be more. The spirit of Christian brotherhood, the spirit of consideration for others is essential.

The alliances we have now with the English, French, Italian, Roumanian, Russian, Chinese, and all the rest, emphasize a new world condition; but they will demand a spirit of social service, a breadth and intensity of brotherhood, a degree of fellowship and appreciation, such as has not heretofore been demanded. The clergyman is no longer the only or the chief preacher. Here is a new Christian service for engineers, lawyers, doctors, statesmen, men of every rank and occupation. The creation of this new Christian civilization is no longer a missionary's task—it is humanity's task. The world has become a neighborhood; it must be made a brotherhood.

What do our modern students know about the oldest civilization in the world? How little do they realize the meaning of the fact that China for four thousand years has existed as a nation! And how little do they realize that a nation which has seen world empires come and world empires go, and has lived on with an unbroken history of a hundred and twenty generations, must have great elements of strength! Study of such nations has pretty largely been committed to mission study classes in small volunteer groups of students without expert leadership. These world courses will figure more largely in the college curriculum of the future.

The need is for a moral and religious life commensurate with these larger demands. I have said little about the college curriculum—the mechanism of the college—but I here express the deliberate conviction that in the next ten or fifteen years the college curriculum must be practically remade. We can not build the type of manhood I am talking about by adding more vocational and more instructional courses to the curriculum. We must frame new, broader, more comprehensive courses. They must have as their prime object to fit the graduates of these colleges for world citizenship. In my view, the college must re-define its own aims, its objects, its ideals, and its purposes; and the attention must be fixed, as never before, upon the type of man the college shall seek to produce.

And that curriculum, the spirit of that institution, the influence of the teachers in it, must beget within the man accuracy, thoroughness, educational and commercial efficiency, loyalty to the home, personal chastity, and a high code of personal honor. They must give him the spirit of secure service; they must make him feel that it is wicked to live for selfish, mercenary, sinful purposes. It is the old ideal of supreme loyalty to God in new form, enlarged to meet the growing needs of the larger world into which we have come.

It is a tremendous responsibility, this remaking of the college to meet such stupendous need. But it is a glorious opportunity. If the college, and the companion of the college, the Church, fail to rise to meet that opportunity, the world will write "Ichabod" over their doors. But if they meet it, "the glory of the former temple will be as the tabernacle to the finished temple, compared with the glory that shall be theirs in the future."

Rev. James Baker, of the Trinity Methodist Episcopal Church, University of Illinois, read a paper on "Conserving Our Present Forces and Securing New Recruits through Membership and Service in the Church."

I assume that there is no need to argue in this presence the importance of the Church. Whatever else as Christian workers we provide in our university com-

munities, our motto should be, "The Church the Center." It should be the "center" of all denominational activities. Guild halls, dormitories, social centers, pastors' homes, religious education (voluntary and curricular) all should help to develop a strong church life. The Church should be the "center" again of all the Association activities; from it the Association draws its workers; into it the Association should return strength; from it all the Association personnel should draw inspiration and dynamic.

It is my privilege to deal with membership and service in the Church as a means of conserving and recruiting our Christian forces.

I. The Plant Through Which We Work

First, just a word in regard to the types of church organization at state university centers.

1. There is the city church with a permanent membership, in which the students play only an incidental part in the church life—the students may come and go as they please and get needed help if they can.

2. Then there is the university church, made up entirely of students with a sort of "leave-of-absence" membership.

3. The third type is the university community church, where the membership is made up of students, faculty, and townspeople, but where the university is the controlling interest in the life of the entire membership.

The important thing, however, is not the type of church plant but the awareness on the part of those working through the plant of a tremendous opportunity and an intelligent, consistent, steady attempt to enter into that opportunity.

II. The Human Material With Which We Work

The human material may be described as follows:

1. Students who are already members of the Church when they come to the university. The fact that they are members may signify much or little. It is amazing how thoughtless and superficial the religious life of multitudes of so-called Christians is. One of the greatest problems we have to meet today is to make real and living what is to many a purely formal religious attachment.

Some students come to the university with the purpose of cutting entirely the connection which they have had with the church at home and which has never had any real meaning to them. Others whose interest has always been lukewarm find the new world at the university like Robert Louis Stevenson's child world—"so full of a number of things" that they find no place for the Church. Others again, who have been active in church life before coming to the university, are greatly perplexed by the "roomier mental universe" into which they have entered and by the necessary adjustment of old beliefs to new processes and results of knowledge. They are consequently in a state of confusion. There are yet others who are eager and active in church life from the beginning of their freshman year and need only to be guided and developed.

2. Then we have the students who are outside of the Church, some of them hardly knowing why they have never identified themselves with organized religion and ready to respond to an invitation to make that identification in their new surroundings. The larger number are totally indifferent and the case has to be made with them from the ground up. A few are actually hostile.

One of the greatest of all fields is too little appreciated, namely, the non-Christian students from other lands. For example, we had at the University of Illinois in 1916-17, 163 such students from twenty-six different countries. Very few of these men are hostile to the Christian message and many of them are eager to study it, believing that in it they may find the secret of what is best in our civilization.

3. And we should never forget the rich field that we have in the faculty group, especially the young instructors. Here is a great opportunity for Christian statesmanship. I know, for example, a church which undertook to organize a discussion group for young faculty men and post-graduates and discovered that its proper constituency included 109 names, and what is more the response of these men was amazingly gratifying. To realize the significance of what is involved, we have only to remember that in ten years a great part of this group will be in leading places in university life and the greater number in state institutions.

III. Here Is Our Human Material. How Shall We Deal With It?

First, how shall we conserve those who are already members of the Church? Whatever the form of membership, the student must feel that he is a real part of the church in which he has his membership, if it is to have any significant place in his life.

I pause to say a word here about the relation of the minister in the home church to the college student. Church boards of education and other official bodies could not render a greater service, alike at church schools and state institutions, than to awaken the ministers of local churches to their obligation to follow the student when he goes away to school. A colleague of mine at the University of Illinois reports that he has never had any difficulty in getting into active church life the students whose home ministers take the trouble to put him in touch with them. Every church worker knows how greatly his task is simplified if he has the sympathetic cooperation of the home minister.

Second, the more vital question for us to face is, How shall we make the Church grip into the life of the student until he sees its meaning and becomes a "lively" member of the same? In order to bring this about, the Church must first of all provide:

a. An intellectual ministry, through the pulpit, discussion groups, lectureships, Bible Chairs, and young people's societies. The members of the Church, inside and outside the university community, today need nothing more than a statement of the content of the Christian Gospel in the vocabulary of their own day, with the concrete applications which must be made to the actual processes of living. The need of the type of ministry I am speaking about is illustrated in the great demand for Mr. Fosdick's "The Meaning of Prayer."

b. An ethical ministry. Parallel with the need of doctrinal preaching is the need of relating religion to conduct and showing that it expresses itself not in the merely formal or negative, but in the positive virtues. In a recent book which has come from the pen of a Wesleyan chaplain who has seen extensive service on the Western front, there is a story of the discussion at an officers' mess concerning a new officer who had come into their midst. When it was said of him that he didn't smoke, drink, or swear, someone remarked, "He must be religious." Mr. Tiplady raises the question whether if they had said he is kindly, unselfish, cheery, courageous, and so forth, the comment would have been made, "He must be religious." Yet these traits at their finest and best grow out of religion and are characteristic of the life of Christ. More and more the Church must stress these things as the essentials and cease to be the "priest of the Don't."

c. An educational ministry. Careful surveys must be worked out, showing the relation of the Church to the local community, to the rural problem, to the work in the cities, to international brotherhood, until the whole thing is a vivid challenge to the student body. They must be made to see. Then the romance of the Christian obligation will lay hold upon them.

d. A ministry of worship. Man is "the being with the up-turned face," and quickly responds to the opportunity for direct, real, reverent worship. The sense of God and the sense of sin, the august beauty of truth and the high dignity of

duty, the worth of all human life and the summons to a real brotherhood in word and deed—all these are made real in the great congregation.

Third, the Church must also set its members certain definite tasks. There is a vast amount of power lying unutilized in the great college student body of today. This power must be put at work, both for the sake of the student and for the sake of the Kingdom of God. It may be through personal workers' groups, teaching in the Sunday school, membership on the official boards of the Church, in the young people's societies, in the Christian Associations, in various types of social service in the community. The important thing is that it must be done in some way.

IV. Recruiting Our Membership

1. One of the most important things in regard to the recruiting of the membership is the creation of an atmosphere sympathetic to the Church. It must be made evident at all of our state institutions that the Church has a claim on student life as valid as any other interest. There is no better way to show that it has such a claim than for the Church in the university community to exercise such a ministry as I have attempted to describe. If it is open-minded intellectually, with a strong ethical punch, a real program, a ministry of worship, it will be known as a live institution and worthy of the attention of the student body.

I think there is no better testimonial to the work which the university churches have been doing at the University of Illinois than the fact that the *Daily Illini* on the first Sunday of the university year in the last two years has had its leading editorial on church-going. I think it is worth while to quote the editorial which was published September 24, 1916, under the caption, "Get the Habit."

"Freshmen have received a world of advice during the past week. We have just one more bit to offer and then we are through—for a while. Get the go-to-church habit! Start today and continue that habit through the year. Twin City pastors will extend a most cordial welcome to all students, both in the Sabbath school and in the preaching service. The Sabbath school in particular offers a special inducement. Many of the classes are in charge of those high in the ranks of the faculty, and exceptional opportunities are afforded to obtain real instruction, real advice, and real help. No one is so busy but that he can give over two hours on Sunday morning to church service. The fact that more students do not attend church is explained by the failure to get the habit early in the freshman year. Today is the day to start; there will be a great many strangers in every church, and as they are getting acquainted, you will be also. There is no better place in or around the University to make friends of the right sort than at church."

This is what I mean, then, by saying that we must get a sympathetic atmosphere.

2. We should not seek to recruit membership *in general*, but go after certain definite folk. It is not difficult to make up a list of those who would naturally respond to our appeal most quickly, who are related to us already in some way or another. You will find in our discussion groups, in our young people's meetings, in our services of public worship, students who have never definitely committed themselves to Christ and His Church. Let a list of these be made and worked upon first.

Then I am convinced that one of our most fruitful fields, year by year, is to be found among the freshmen. They are making new connections in a new community, and we shall always find that some of them are peculiarly open to the Christian appeal.

3. There is also what John R. Mott has called the "strategy of time." More effective work can be done in the opening weeks of the university year than at any other time. I say that advisedly and do not except even the period of special intensive evangelistic work.

Discussion followed. It was reported that the editorial mentioned by Mr. Baker appeared in the exchange columns of the University of Washington daily, and it also had an effect on the Michigan daily, which conducted a "Go-to-Church" Sunday under its own auspices.

On the topic, "How can we present to every non-church member the claims of church membership?" suggestions were made as follows: Largely by the contact of those who are church members; through separate invitations sent out by each church; by special invitation to students not church members for a series of discussions; and by a joint invitation from all the churches through the Association to those not expressing a preference. Bishop Nicholson said there is very little difficulty in continuing in church membership the student whose home pastor writes to the college church about the student's coming.

Miss Blanchard suggested that there had been more cataclysms in student living and thinking during the past months than in previous times; that among the women there were many who had grave question about church membership itself. They want to find Christianity, but they have yet to come to believe that they can find it within the Church. We need material that will bring to students the contribution of the Church Universal, something that will keep them from breaking away from organized Christianity.

Mr. Micou said he had not given up hope that we can have an address each year which will arrest the attention of the whole student body and will have a decided effect upon the attitude of the students toward the Church.

What effect on church membership has social service which is unrelated to the Church itself?

It was suggested that churches are guilty because of their emphasis upon social service to the exclusion of church membership. There are not two commandments, but one. We are in danger of measuring a man's faith by his activity, failing to realize that any right service must come out of a right relationship to God.

Mr. Porter objected to the tendency to speak of the Young Men's Christian Association work as one thing and the church work as another, as if there must be a choice between them. He felt that it is not a question of "either or" for any Christian student. As indicating the importance of church relationship, he attributed the frequent lessening of interest and effectiveness of student Christian leaders who were active as Freshmen or Sophomores to the fact that they have failed to grow spiritually on account of failure to be joined to the Church. He also emphasized that the new unity and inter-denominationalism which we all desire will not be the least common denominator of the beliefs of all the churches, but a union of the greatest and most distinctive contributions of all the churches.

Bishop Nicholson called attention to the three-day conference in

Garden City, in which church and Association leaders counseled on the work of the Association. He felt that many students had not been reached because the local churches in college towns not only did not care to reach students, but often had substantially snubbed them.

Mr. Gold emphasized the need of restating again the real function of the Church, indicating that the work in the cantonments showed the true relationship—the Association representing all the churches within the camp, and yet the Church in the adjoining communities being equally essential to the soldiers.

Evans A. Worthley then read a paper on "Informal Groups and Personal Influence."

Mr. Worthley emphasized the need of shifting from the idea of conserving natural resources lest they become exhausted, to the positive note of increasing resources for use.

When I think of conserving our present forces in these state universities I confess I am not moved with profound enthusiasm. That is the way we have been thinking about our task. Folks have been expecting us to look after John and Mary and keep them from going too far astray. Everything that can be should be done in the way of conserving even a meager interest in the affairs of the Kingdom. But this is not sufficient—"gaining new recruits" is the phrase that must leap into significance, recruits in the sense of real privates who shall be actuated by something resembling enthusiasm for a Christian civilization. Mr. Baker has emphasized the possibilities of the Church; it remains for us to discover the avenues of approach to the problem through informal groups and personal influence. We naturally think of Bible classes held in fraternity or sorority houses, or other places where students can be gathered together; mission study classes; Inner Circle groups; personal workers' groups; Young Men's and Young Women's Christian Association meetings; administrative groups, such as cabinet and committee forces; and certain local and semi-religious organizations. Regarding Bible study, I presume that it is safe to say that the number of campus groups is less than it was several years ago. Probably the same condition is true regarding mission study or personal workers' groups. The Inner Circle is a more recent development, growing out of the high school and held over to college life to only a limited extent. The administrative and committee groups have increased in recent years, as more extensive efforts have been made to reach all the students in one way or another.

For any successful group activity means high cost somewhere. Does it conserve the religious life of students, and does it develop leadership? No one hesitates regarding the answer to these questions. The informal group is able to stand today upon its record. It conserves and as a rule intensifies the lives of those who participate in it. So far as study is concerned, it probably induces more thorough preparation, though the idea of putting time on a Bible or mission study lesson is so feeble a part of student practice today that it were well to pass over it in silence. What a commentary upon Christianity that it today should be the most unstudied field in our intellectual world, so far as youth is concerned!

But the group not only stimulates the intellectual processes; it also cultivates the tendency toward expression. It is a fine thing for men to be able to express even their ignorance without being too greatly embarrassed. Nearly every young man and woman has accumulated a set of opinions from various sources, and in most cases these have become pretty well formulated. In small groups these

more or less developed convictions have the opportunity to find expression, and can secure it under natural conditions in everyday terminology—freedom of thought and speech being comparatively assured. This means more than we sometimes realize. John Wesley was enough of an organizer to know that groups ought to be established where men and women can talk over their inner and varied experiences. Their word of testimony became for them not only a ground of assurance, but also a bond of fellowship. They felt themselves a part of a new movement, and it gave them the corresponding enthusiasm. We have reached the place, it seems to me, where we are face to face with the need of the informal group as never before. Men are becoming more anxious to find themselves in regard to religion. The formation of group Bible classes under competent leadership in the churches and also upon the campus is a type of service which all Christian workers need to emphasize following the war. Here is one way in which the truths of Christianity can be handled with that degree of intimacy which is practically indispensable, if the truths are to penetrate into life relationships. The difficulty of securing leaders, the pressure of other numerous activities in the past on student life, should not deter the organization of short courses each semester. The Young Men's and Young Women's Christian Associations and the churches should make this a real endeavor. I predict that such groups will become more generally a part of our program than ever before. What has been said regarding Bible study must be said with almost similar emphasis regarding the study and extension of Christianity. A broader and more matter-of-fact attitude must be generated toward the missionary program. A small group is almost our only hope.

Concerning the value and need of special devotional groups, such as the Inner Circle and personal workers' classes, hardly anything need be said. No individual expenditure of effort should be counted too costly. Regarding the weekly meeting, it is questioned whether it has always been frankly and directly religious in the past as we may expect it to be in the future. If I am correctly informed, in the camps, both in this country and abroad, the meetings are marked by an especially direct emphasis.

In these large state universities there is an opportunity to enter into a relationship with many of the regular organizations of the university. In the complicated life of the state university the professors are necessarily more out of touch with the student organizations than in the small college. In all there are fifty organizations enlisted in the University of Nebraska. These have regular meetings, attended by students with whom we are all acquainted. We should seek to discover where we can fit in—not in an officious or advisory way, but simply from the standpoint of genuine interest. We expect a minister to have as wide a touch with the various organizations and interests of the community as possible. Who have such an opportunity for the exercise of a wholesome, helpful group fellowship as do we Christian workers in state universities? The athletic world is at our disposal, fraternity doors can be made to swing wide open, professional societies will appreciate our interest, and even faculty organizations will learn to feel comfortable if we are around. I do not know how much good it does, but I have never come away without the conviction that I have come closer to the life of some young man, and the hope that the influence on the group, as a whole, has not been entirely negligible.

But when we have discussed group conditions we have only arrived at the point where possibly we should begin, namely, the personal influence. We are working over territory which has been so often furrowed before that we feel like writing, "Not every one that saith Lord, Lord, but he that doeth." Who does not feel that in this realm we think and plan too much and perform too little? As students depart, do we not stop and wonder if anything of our own

life is going with them? When Paul sent Onesimus back to Philemon, he wrote one of the finest and significant of sentences regarding influence. "I am sending him back," he said, "though in so doing I am sending a part of myself." Paul had lived some of his own life into that Phrygian slave, but it had been done so delicately that it is only an inference which he makes regarding Onesimus' theft from Philemon. "If he has stolen anything—never mind it—I write this with my own hand—I will repay." Such wisdom and tact in dealing with the religious life are beyond most of us. But what groups of men and women have such a field for personal service as do we? In their rooms, in the street, on the campus, all around us is the opportunity prayerfully to build our own lives into the choicest life of the world. This is the one great service which the state university can never perform, and which the Church has ever emphasized. Well do I remember a walk down the railroad track with my best-beloved professor. To my astonishment he began to tell me some of his problems and asked my advice. Needless to say, a lad was soon telling what he was facing, and the day closed with a joyous wonder in his heart. Where is there a greater opportunity for this greatest and finest miracle—the birth of a real Christian friendship—than in our field? In a lad's room not long ago I was being subjected to an interview which was to be the foundation for a theme. But before long, who shall describe how, the conversation had left its connection with the Department of Rhetoric far behind, and the one who was a bit the older of the two was telling of something that still seemed almost a nightmare—telling of his deliverance and how he did not owe it to his own strength so far as he could judge. But the conversation was not finished, for out of the experience of youth came a page that brought two lives together in a never-to-be-forgotten way. It is before us all, this unbounded, uncharted, unexplained continent of youth, comprising our state universities. After we have done our best we shall still feel that we are unprofitable and inadequate ministers to the opportunity, but in every available way and method, and by every resource and consecration we should seek to make ourselves the conserving and vitalizing servant of Him who knew neither daylight nor darkness, weariness nor rest, if within His reach was an opportunity to make a natural and informal entrance into a life.

The Chairman stated the following topics: *What Value Do You Attach to the "Inner Circle"? How Do You Use the Small Bible Study Groups Most Effectively in Service?*

Conference asked Dr. Iden to report on his plans. He stated that the Upper Room had no particular plan; that while he had every appreciation of the organizations doing their work in a formal way, he had used opportunities that had come naturally to reach students and had treated each person as a separate case.

Dr. Lampe felt it was not a question between the small group and personal influence method on the one hand and what might be called the large group on the other. If we are to reach students in a state university it will come about only through the small group. He indicated that in eight years Billy Sunday was the only person for whom they had been able at the University of Pennsylvania to get a large audience for three successive meetings, and even Billy Sunday failed at the fourth meeting.

Mr. Wedell reported that the greatest thing which had come to him had been the "Inner Circle" work. He felt that if as much effort were

put forth to reach Juniors and Seniors as is given to Freshmen, the results would be equally satisfactory.

Bishop Nicholson asked if recruits come by way of the Bible classes; if not, do these lack objective?

Dr. Ream emphasized the goal of personal work as the measure of our whole task. We cannot content ourselves with anything less than a definite personal commitment to the supreme Master Jesus Christ, *first, foremost and always*. There must be also a full commitment to the service program which is the altruistic side of this personal relationship.

Bishop Nicholson called attention to Bushnell's sermon "Every Man's Life a Plan of God," one of the six greatest sermons ever preached.

Dean Edwards felt that the slogan, "Loyalty to the Church," was not comprehensive enough; that the Church should be considered a means to an end, and the call should be for loyalty to the Kingdom of God.

This session was closed with prayer by Mr. Porter.

WEDNESDAY MORNING, JANUARY 9TH

Bishop Nicholson presided. Mr. Fetter led the devotions.

The Council of Church Boards of Education was in session and the various Educational Secretaries met with the group for the first part of the session.

Bishop Nicholson made a statement concerning the Cleveland Conferences. The conviction had been that the time was not ripe for a further meeting for legislation, but that a meeting, such as this one, for conference would be of very great value. He said that this would be counted a conference and the Continuation Committee be maintained as formerly made up, with such changes as were necessary to fill vacancies, unless there was objection. Some discussion followed. It was finally decided that this would be regarded as a conference, not interfering with the Continuation Committee's work, and that the constituent bodies would be requested to fill any vacancies in their proportion of the membership and report the same to the secretary. Carried.

The Chairman called upon Mr. Porter for a statement.

Mr. Porter said that he came to make a proposal. He reported first on the Students' Friendship War Fund, with pledges running well over \$1,000,000, and \$700,000 already paid in, representing the greatest single piece of work in which the students of the nation have ever engaged. He also indicated that various persons have asked, what can we do next to follow up this program and to conserve the interest of the large number of persons who previously have not taken part in Christian work? Various persons were thinking and praying about it. At the

Northfield Conference, where 770 delegates met in the first week of January, various groups met for prayer. Finally a half day was given to discussion on the floor of the Conference, the regular program being laid aside. Out of this grew the following proposals:

PROPOSALS OF THE NORTHFIELD CONFERENCE

1. Two hundred thousand students enlisted in study and discussion of Christian principles based on:
 - a. The life and teaching of Jesus Christ.
 - b. The need of these principles in the world today.
 - c. The need of these principles in the inter-racial and social life of North America.
2. A call to decision for Christ and His service at whatever cost—on the campus, in the nation, in the world.
3. An adequate number of qualified men and women enlisted for the foreign missionary program of the Church.
4. One half million dollars for the foreign missionary program of the Church, and such funds as may be necessary to meet the need arising from the war situation in 1918-1919.

Considerable time was then given by the conference to details in regard to the promotion of the "Northfield Program." Dr. Sheldon also reported a campaign proposed by Secretary of War Baker for the purpose of bringing church members into an international frame of mind; and Dr. King spoke of the Commissions of the Federal Council of Churches giving themselves to this same object. A committee was appointed to bring in findings as to factors necessary in a local campaign.

It was suggested by Miss Cutler, in reply to a question, that the attention this spring would be focused on points 1, 2, and 3 of the "Northfield Program"; that it was hoped that in the fall there could be a campaign for money representing appeals for the missionary work of the churches and of the Associations, as was being arranged by representatives of the Mission Boards and the Associations. Mr. Fetter emphasized the importance of making a big challenge on this drive, showing that the Church Boards were back of it and that it would help the Government.

As to the national leadership for the study campaign, Mr. Porter said local autonomy was recognized.

Mr. Fetter said that the emphasis of the Northfield Conference had been one of socializing and democratizing the whole world. At the close of the conference there was a spirit of brotherhood, which would include every nation, a feeling that this nation is responsible not only to itself but to the rest of the world. There was also a conviction that every

group should feel the challenge just as the volunteer group felt the challenge to go to Africa or Japan.

Dr. Sheldon said he had imbibed the spirit of the conference by a day spent with two of the delegates on the train. "The supreme hour for all Christian forces has struck. It is a new world. When the war is over we can never go back into our old routine. We must see to it that the Church and its organizations take the place of leadership in the making of the new world." He called attention to the forward movements in missions, the American Board, alone, planning for two hundred missionaries for Turkey after the war. All lines of Christian work will be calling for men. We must also speak in the language which President Wilson is using, that this war is essentially a war of ideals. It will be lost unless we arrive at spiritual conclusions, a new world outlook, a new appreciation of the essential Christian spirit of brotherhood. Notwithstanding this war, there is tremendous materialism in our schools still. We cannot tarry. We must do more work with the faculty. There must be this united forward drive.

Mr. Baker said that so far as he was in touch with the state universities, he felt that in the eleven years with the University of Illinois, he never had found such a ready response from the students. "There is a tremendously urgent situation, one which is plastic to Christian endeavor. Therefore I move the adoption of this program."

Dr. Sheldon objected to the home field being left out of the program.

Miss Cutler explained that the second paragraph was intended to include strongly the home field, and that a special emphasis was put upon foreign missions because of the call of the Boards and because the missionary fields were so frequently overlooked.

Dr. Elias Thompson said he was chairman of a committee to work on plans for recruiting leadership for the Church; that at the present rate of decline, we are in danger of having churches without pastoral leadership.

Bishop Nicholson favored the program because we were in danger of giving all our attention to the camps and forgetting the great number who are not in the war.

Dr. Thompson and Miss Blanchard were asked to lead in prayer for this program.

Bishop Nicholson introduced Robert Kelly, Secretary of the Council of Church Boards of Education, and the first secretary of the Association of American Colleges.

Mr. Worthley emphasized the necessity of getting the faculty back of this campaign, telling how in one Students' Friendship War Fund campaign only \$7,000 was raised until the faculty helped in making it really a university affair, when \$25,000 was reached.

Dr. Padelford asked that the members of the Council of Church Boards of Education be allowed to retire.

It was moved and carried that a committee be appointed to bring this plan to the Association of American Colleges and the Council of Church Boards of Education.

The committee consisted of David R. Porter, E. A. Worthley and Leslie Blanchard.

Ethel Cutler was then called on to read her paper on "What the Bible Offers to Students in the World Crisis."

The Bible is the record of the lives of men and women seeking after and finding God.

The students of today are reaching out after reality with a fresh insistence and a deadly earnestness. Where shall they seek it? In the eyes of many of them the Church has failed. They may listen to your proof that Jesus thinks thus and so—what difference does it make? That the Bible is an authoritative Book, nay, even the fact that Jesus taught a certain truth is insufficient to compel their acceptance of its worth. Their pragmatism haunts you—"Does it work?" And yet their high idealism responds to the call of the needy world, and they are groping blindly for belief. Now, if ever, they need the Bible. They need the answer to their anxious questions. They need to know the truth which shall free them from doubt and disillusionment and disbelief—to find the way of Life and the will to walk therein.

What have we to offer? What have we to say? We represent the spiritual leadership of the student world today. We might have held that position yesterday by virtue of our office. We hold it today only as we have a vital ringing word of truth which we can sound forth with comprehending love and with compelling power.

And because for each of us the Bible has been the source book to which we return again and again with ever-growing satisfaction in the hour of our soul's need, thither we would naturally direct students as well. But for too many of them the Bible is a book of rules or a book of consolation. And who would live by rules in this day and age? Certainly not the average vigorous, red-blooded college man or woman. Nor are they yet in search of a book of consolation, however much their hearts may be craving comfort withal.

What is meaningful for them? What can do for this generation what books did for a generation past? Is it not people about whom we care today? Oh, for men and women aglow with life, leaders who shall guide our thinking and fire our impotent wills!

And just this the Bible offers to all those who read aright its pages. When the black covers have been forgotten and the print has been enlarged to normal, when single columns and wide margins on the page have begun to make it look like another book, we read eagerly of men and women, human like ourselves, struggling, groping, failing, achieving—laying hold on God and finding Him real.

The Bible offers to students today in clear and forceful fashion the answer to their questions about God and His universe—the way of life that avoids moral pitfalls, the untimate solution of social wrongs. And as we, by the contagion of our own faith, the forcefulness of our own presentation, the winsomeness of our utter devotion to truth and justice and the love of God and man, can translate the records of the Bible into the life of the twentieth century, we shall do for the present student generation what men and women of the past generation did for us.

How shall we do this? Do it? Live it, breathe it, speak it out! The apostle was not far wrong when he spoke of his friends as living epistles known and read of all men. Nor must we lose sight of the fact that the Christian

principle of world democracy must be wrought out in personal life as well as social action. And here again, the life of Jesus directs the ways of the citizen of the Kingdom as an individual as truly as a social unit. It is so easy to think about far-away world needs and to ignore the undemocratic, the selfish, the sordid living of one's daily life. If we are to reach the root of the matter, students must be *helped to think*.

There is little use in invitations to listen to other people's thinking. Students must be helped to think for themselves; we must send them back to the gospels, show them how to read, and fire their enthusiasm for getting at the very root of world democracy as Jesus outlined it. And they must have a chance to talk things out. They are doing that already. Our most eager hope is that we may share their discussions, guide their thinking as friend guides friend, matching our thinking with theirs, drawing them out. Personal study and group discussion is our way today to help students realize the place of the Bible in the present world situation.

Harrison Elliott then read a paper on "Training an Adequate Leadership for Bible Study Groups."

"There is Professor ———. If we had twenty professors like unto him, it would not be a problem to conduct a successful Bible Study program." "There is Senior ———. If there were fifty students such as he, we could win the entire Freshman class."

Have you not heard this? And is it not true? If there were an adequate number of leaders for these groups, such as a few we could name, the voluntary study problem would be solved. Since only a few leaders whose ability has thus been demonstrated are readily available, we have too frequently adopted the easy course of searching no further, and limiting our study program to the students whom these could handle.

AN ADEQUATE PROGRAM

What has been the result? Usually only a few students have been enrolled, and those the most interested. If, however, a real attempt has been made to reach the student body, the greater the success the greater has been the problem of handling those enrolled effectively. Discussion is more and more difficult to secure. At best but a small proportion can take part, and these casually.

But there is a more serious consideration. Students are robbed of the one place in their voluntary religious life where they are encouraged to face problems for themselves. We need in religion more emphasis upon personal thinking and meditation and more opportunity for intimate exchange of experience and conviction and problem. Then, when the next national crisis comes, we shall have more men who can think and who will be prophets of a new day.

We deceive ourselves also on the matter of numbers. The three or four classes are big; they give the impression of success. We are led to forget the greater numbers unreached. We do not check carefully on attendance and ascertain what a changing constituency is usually found in the big class.

We forget also the greater power in the life of the college that results when twenty-five, fifty, or even one hundred leaders are meeting each his group every week. When a certain professor had his big class among Freshmen at an Eastern university, he was effective in the life of that class, but when he trained the twenty leaders, who each in turn formed the friendship and discussion center for a group of Freshmen, there happened what was nothing less than a moral and religious revolution. We must plan in no smaller terms than dominating the moral and religious thinking of all sections of an entire college or university and this is possible only with the small group system.

Think of the leadership training possibilities of such a method. If we dare to adopt it, pastors and Sunday school superintendents in lonely villages and difficult city churches will rise up to call us blessed.

WHERE ARE THE LEADERS?

But is it possible to find the leaders for this wider program? And if we find them will they make good?

We have assumed too largely that only men and women who loomed up as naturally good teachers could be used. We have forgotten that skill in teaching can be attained, and that the naturally good teacher becomes a much better one under such training. We have discovered that most professors and ministers need training if they are to make a success of voluntary group leadership; that students can be developed; and that the naturally good leaders become better ones under a training process. There has been enough experimentation so one can speak with confidence in declaring that in any ordinary college or university an adequate number of leaders can be found and made reasonably successful, if we are willing to follow the right methods.

FINDING AN ADEQUATE NUMBER OF GROUP LEADERS

1. *A different idea of the function of the group leader.*

If these leaders are to be found we must change our idea of the function of the group leader. He is not the expert officially commissioned by the Most High to give in lectures the only authorized ideas in religion. He should be simply chairman of the discussion of students, with varying viewpoints and differing problems, but students who are ready, if given a chance, to think vigorously.

a. The leader must see to it, first, that the discussion focuses on what seem the significant questions in the week's study. We are, of course, assuming that the material for study has been selected in the light of the needs and interests of the students. This is not always true. When a group, made up largely of Hebrews, immersed in the commercialism of a great city, were directed to a study of Apocalyptic Revelation, it was not difficult to understand why the group leader did not make a success.

b. *The leader must direct the discussion.* There is danger that it will scatter. Just as the good presiding officer will curb the insistent tendency of Americans in deliberative assemblies to talk alongside and around, and even entirely away from the subject for discussion, so the group leader must hold his group to the question. He may need to stimulate discussion by supplementary questions or illustrations, but he must never forget that he is chairman.

c. *The leader must summarize the discussion on each point and sum up the results of the group hour.* This is not to be confused with exhortation. Many a leader feels he must preach a sermon at the close of the group hour. A summary should recognize the varying viewpoints and gather up the best of the discussion. We believe in the democracy of ideas, the right of each student to his own convictions, provided he has faced the question honestly, prayerfully, effectively. The group will not always agree. If they do agree, probably nothing of consequence has been discussed. The group hour has been a success when every member sees the problem and the significance of the day's study clearly and has either come to some conviction or had his thought processes so thoroughly aroused that he will ponder thoughtfully and prayerfully on the topic after the group is over.

This does not mean that a group never gets anywhere. We believe that when students focus attention on a problem and dare heroically to try to think

their way through they do come to convictions, and the convictions reached by this process are more dynamic in life and action than ideas which are simply told.

d. *The leader must learn the gentle art of self-restraint.* Did you ever hold a watch on a group to see how much time the leader took? Did you ever keep record of the number of times the leader took part and the number of times the group members had a chance? You will be surprised to find how much a leader who is supposedly conducting a discussion group can monopolize the time. Many a leader will not let the group members talk. He breaks in with a comment or an illustration after each member takes part. The gentle art of curbing one's own tongue—that is essential in the leader of a group discussion.

2. *The recruiting of many-fold more leaders.* If the leader of a group is to be the chairman of a discussion, then ten, twenty, even thirty times as many graduate and undergraduate leaders as we are now using can learn to conduct discussion groups. We must recruit many more students, professors, ministers, business and professional men, if we are to make a success of the voluntary study. Too few of us have demonstrated the undaunted optimism of a secretary at a state college when he found thirty or forty professors where there seemed to be only three or four, raised up thirty student leaders and dared to take the leaders' training class himself and required every professor to come. This college even today has not lost the result of that tremendous impetus. A few colleges and universities are reaching a large proportion of the student body, but they are doing so by the small group method, and they have demonstrated that these leaders can be found and trained. Most of the colleges are discouraged by the difficulties and are settling back on the use of their few experts in a small program.

ENSURING THE SUCCESS OF THE GROUP LEADERS

If we are to be sure of the success of the groups every leader, be he graduate or undergraduate, must attend the leaders' weekly training conference. Because a leader happens to be a prominent minister, or a dean of a department, or a successful business man, it does not follow that he has learned the art of leading a discussion. Indeed the chances are that he has never been trained in this method and the only thing he knows is to talk to other people. If he is a student it is unfair to ask him to lead an important discussion group with less training than would be given were he to represent the college on a football or debating team.

If this leaders' weekly meeting is to be a success it must be really a conference.

A leaders' training conference is not a place for the presentation of a pre-digested scheme for conducting the next group meeting. Sometimes the leader of such a conference does nothing but present the lesson, carefully worked out as he would teach it. The lesson might almost as well have been repeated from a phonograph. The thinking of the training class leader cannot be made a substitute for independent thinking by the group leaders themselves.

And think of the loss. The leaders have the ideas of only one person; they might have had the benefit of many viewpoints and the range of experience of the various group leaders.

A leaders' training conference is not an ordinary Bible, mission, or social study class. Many a leaders' training class fails because it is conducted as if it were just a regular voluntary study group. The difficulty is fundamental. If it is conducted like a regular group, such material as is of personal interest to these more mature leaders occupies the attention. Instead, the interest and point of view of the members of the small discussion groups should have entire consideration.

Also, if the class is conducted just like a regular voluntary study group, the emphasis is wrong. It is personal, not pedagogical.

The emphasis must not be focused on the personal interest and problems of the leaders themselves. Always the question for discussion must be: What are the problems of the members of my group? What will hold their interests and meet their needs? How ought I to conduct this group hour so as to be of the largest help to them? It is increase of skill that is needed. A leaders' training conference fails if it is conducted like an ordinary Bible, mission, or social study group.

If a leaders' training class is really a conference, then the stronger the group leaders the more rewarding the conference. Every bit of individual experience, every bit of expert knowledge, every bit of skill of each leader becomes the possession of all. More than this, just as the cabinet produces results we did not secure in the old individualistic process, so several working together secure better results than leaders working alone.

In the men's summer conferences only expert leaders are used for the voluntary Bible study groups; but every leader and assistant leader of these groups is required to attend a daily leaders' training class. This has resulted in such large increase in the unity of the study program and in the skill of the individual leaders that it has become a prominent part of the summer conference plan.

And this method, which is so thoroughly usable for mature and experienced leaders, will produce results also with inexperienced leaders, provided they have a reasonable adaptability for such work. Because students are a little younger does not mean that they cannot learn how to lead a group. One or two years from now they will be accepting positions of responsibility in our communities. Five years, ten years from now, they will be under the burden of the world's work. As undergraduates they are demonstrating their leadership in various other angles of college life. They demonstrate it equally as leaders of group discussion when we give them a chance. Indeed, it is surprising how favorably students compare with the more mature leaders.

PRACTICAL SUGGESTIONS ON CONDUCT OF A LEADERS' TRAINING CONFERENCE

These practical suggestions grow out of a careful investigation of leaders' training classes that have succeeded and many more that have failed.

1. *Learn the principles of group leadership in connection with the actual work of the leaders' training conference.*

Such investigation makes one grow less and less hopeful of the preliminary theoretical study of the principles of successful leadership. Great emphasis has been placed in the Student Movement on the spring training class or on an introductory series of five or six lessons on how to lead a group. Such preliminary study usually fails to connect adequately with the problems of leadership because the leader is not yet meeting his group and does not feel the problems of leadership with sufficient keenness. Perhaps one preliminary discussion on the whole viewpoint and method in the voluntary study is necessary; but in general the principles and methods of leadership are most effectively learned in connection with the weekly leaders' training conference, where the plans for the next group hour are being discussed. If the group leaders are having difficulty in working out a usable point of contact, then is the time to give the suggestions on how to capture the interest of the group through the point of contact. If the leaders are having difficulty in phrasing questions and in understanding the type of topic which will stimulate discussion, just when the problem is keen is the time to give any suggestions on the art of questioning and assign supplementary reading. Set the leaders at the task; and as they face difficulties and failures in their work together the principles can be learned.

2. *Be sure the person who conducts the leaders' training conference recognizes his function as chairman.* He does not tell the group what to do. He does not conduct a Bible study class. He is chairman of a group of persons who are together, trying to work out how they will lead the next group hour effectively.

He ought also to be scribe for the group. A blackboard is most essential, and the main ideas given by the group should be written down, so that they will be clearly before the conference.

3. *Prepare in conference together an actual lesson plan for the next group meeting.* This should be the joint work of all. In general, it will be found that unity will be given to the discussion if the four parts of a typical lesson are made the topics for discussion, namely:

- a. Purpose or goal.
- b. Point of contact or introduction.
- c. Main points leading up to general truth corresponding to the purpose.
- d. Application or the practical implication of the study in present-day life.

In the actual contact of the group hour the leader will commence with the point of contact, develop the main points leading to the general truth, and consider the application. In the leaders' training conference, however, it is better to vary the order. First, decide the purpose; second, the main points leading up to the goal or purpose; third, the point of contact or connecting link between the student and the points of the lesson; and fourth, the application.

a. *The aim or purpose.* What is to be the goal or the purpose of the group hour? This should be stated in a single clear sentence. A number of suggestions will come from those present at the leaders' conference. Let the chairman write these on the board. Keep an eraser at hand. Change, re-write, combine, as the members of the conference make suggestions. Finally there will emerge, after some little discussion, a goal which is clear-cut and which represents the united conviction of all. This will give unity in the subsequent leaders' discussion. It will give unity to the discussional group meetings. Think of the power in real movements for righteousness which will result from such united thinking in the various groups.

b. *Main points of the lesson.* These should be preferably not more than two or three. If it is a Bible lesson the significant Scripture should be selected. The same method of using the board is helpful. Leave the main purpose as decided upon written at the top of the blackboard. Then let the leader of the conference write down the points as suggested. He will of course rule out any, even though they may be good in themselves, which are not related directly to the goal or aim agreed upon. Erase, modify and combine as the conference suggests. Boil the matter down to two or three main points.

c. *Point of contact.* This is the connecting link between the group members and the main points of the lesson. Some real interest, or some actual problem within the experiences of the group must be discovered, which will hold the attention of the groups and lead them naturally to the material of the week's lesson. Several possible points of contact may emerge, depending upon the individual experiences of the various groups. In the actual conducting of the group, the leader will, of course, find his point of contact before he considers the main point of the lesson.

d. *Application.* The nearer the application of the week's lesson touches the life of the individuals and of the college, the more real and helpful it will be.

4. *Give adequate attention to methods of conducting the group hour.* This is the most important question. How shall we use this lesson plan as the basis for an interesting discussion? Here is where most leaders' training conferences fail. They give the leader plenty of material. He even goes away with a carefully worked out lesson plan. But he is helpless in using this material, which can

be read over in five minutes, as the basis of an effective forty-five minute discussion.

After the lesson plan is completed the leaders must work together on the methods of conducting the next discussion. If the secret of success were to be summed up in a phrase it would be this—good questions. And such questions can be worked out more effectively in the group together than they can by the leaders alone.

How easy it is to say good questions make good discussions! How hard it is really to phrase those questions! Those which are perfectly obvious and will get a yes or no answer; those which are cumbersome, and miss the point; those which are ambiguous and wordy; those which fail to raise the real issues in a rewarding way—such must be eliminated. The question must be direct, go to the heart of the issue.

Experience has shown that several people together can phrase better questions than one person alone. So evident is this that now in preparing voluntary study books, it is the practice for several persons to work together in the preparation of the topics for discussion.

5. *The leaders' training conference should also give attention to a discussion of the failures and successes of the last group meeting.* This is necessary if mistakes are to be eliminated and progress made. It should also give opportunity for discussion of any questions too difficult for the leaders of the group to handle. An inexperienced leader should not hesitate to say to the members of his group, "I really don't know. Let me take that up at the leaders' training conference this week and I will report to you the result of the discussion."

6. *Time for prayer should be reserved at the close of the leaders' training conference.* As the leaders conscientiously set themselves to their task they will inevitably wish to seek God's help, especially that reality may be the key-note of their work, and that the very Spirit of Christ may be communicated through them.

A FINAL WORD

Student leaders can be trained by some such process as above so that they will make a success in leading discussional groups.

The average professor or minister knows little about leading a discussion and needs such training if he is to make a success.

The skilled leader will do more dynamic work under such a process.

We have demonstrated far and wide that we can enroll students. Every college needs now to realize that it can develop an adequate leadership.

Shall we not unitedly work toward this goal?

University of Wisconsin girls reported forum discussion Sunday morning.

Another college reported a Freshmen Commission with groups on fundamentals meeting in the houses.

University of Washington: various groups right after dinner in the fraternity house.

University of California: five hundred girls in group studies. It has been done largely through the churches working with the Association. In addition there are 100 to 150 in classes outside churches.

Mr. Jennings, University of Kansas, said he could not find at Kansas University this great interest in religious topics. Out of sixty-

five men in a particular group, they succeeded after much effort, in getting nine or ten.

Mr. Kirkenslager, University of Missouri, reported success in one or two fraternity groups.

Mr. Garner said that we did not need to expect students to flock to these groups, but that every student is interested in winning the war. We have got to hook this whole thing up into the "winning the war" program rather than "Two Hundred Thousand Students in Bible Study." Being busy doesn't make any difference; the president and the registrar and the leading professor who have agreed to take groups are busy.

Mr. Bryant said he thought students could be gotten to study the Bible in a serious way, and that fraternity men could be gotten into church classes. He reported a Five-Year Program of Bible Study for men and women according to years. Four years of this program had now been completed. In reply to a question as to how many fraternity men he had gotten—twenty-two out of the sixty-eight Baptist fraternity and sorority students.

Dr. Lampe called attention to the difference between Bible classes and discussion groups. Usually Bible classes are impossible outside of the Church, but discussion groups can be run in rooming centers.

Mr. Sanderson reported on three groups he had held on the discussion plan, some with uninterested students, and emphasized the possibility of the voluntary discussion method.

Mr. Bjelke felt that Bible study should be held for the year and we should get a habit established in men's lives, and we must center upon training of leaders.

Mr. Sanderson wanted to know if we could expect a certain fund of information.

Mr. Worthley reported on experiments in getting men to read the New Testament under the title "The Neglected Book Group." He felt there were large possibilities along this line.

Mr. Fetter asked whether students or even faculty men can lead the men to the place where they really make some biblical discussions and feel the need of the Bible in their discussion.

Bishop Nicholson felt that we could not get anywhere without a constructive intellect to sum up matters in a way that really gets the men somewhere. Too large a proportion of the Church is unintelligent and has no definite convictions. Do not our class discussions need to eventuate in pretty definite convictions and some forms of action?

Dr. Lampe reported the groups at the University of Pennsylvania which were drawing up for themselves a statement of creed.

Bishop Nicholson again called attention to our lack of authority in religious education, showing what had been achieved by the Catholic Church in getting definite understanding and conclusion,

Mr. Elliott felt that the Protestant Church had failed because it had stopped half way between the absolute authority of the Catholic Church and the democratic freedom for which it supposedly stood. Discussions will get somewhere provided they are guided and students are given time to think through to conclusions. The conclusions will then be their own.

Miss Easthall expressed her faith that some such method as outlined by Mr. Elliott would give us greater faith in leadership than we have ever had before. She emphasized the importance of discussions with the leader as chairman. Through such groups there comes unconscious as well as conscious commitment.

Dr. Snyder objected to inexperienced teaching of the Bible, insisting upon the need of attention to the original languages and instruction by those who have authority to speak.

Miss Anderson spoke of the suffering through which students were going, the effect it was having upon their thinking and felt that a program like this was necessary to help seek for the principles of Jesus and apply those principles.

Mr. Porter moved that the Editorial Committee be authorized by this Conference to prepare a statement to be published later, which would include the findings of the first Cleveland Conference, the findings of the second Cleveland Conference, and the papers and more salient items in the discussion of this Conference. Carried.

Morning session adjourned.

WEDNESDAY AFTERNOON SESSION

Rev. James Baker presided. Rev. Mr. Page, of Illinois, led in the devotions.

Margaret Burton read a paper on "Missionary Education."

"In the World of Yesterday," says James A. MacDonald, in his recent book, entitled, "The North American Idea," "the great word, often spoken in the hard tone of defiance, was 'Nationalism.' The far greater word of the World of Tomorrow will be 'Internationalism.' Yesterday the emerging peoples of the new-born democracies asserted themselves in what they lustily called their 'Independence.' Tomorrow, when the horizons of life have been immeasurably widened, and when the meaning of life has been incalculably enriched, the dominant idea of the world will be broadened into 'Interdependence.'"

There are not many Americans as yet who have learned to think internationally. Ambassador Morgenthau made the statement a few days past that he did not believe that there were over ten men in this country who were able to think in international terms. In the World of Tomorrow we may call no man or woman educated whose study has not been done in an atmosphere of world interests. Mr. MacDonald's stirring appeal for preparedness is none too strong: "Preparedness? Yes. . . . But the preparedness for which I plead is the preparedness of the American Mind, the preparedness of the American Conscience, the preparedness of the American Will. An internationalized world must first exist in the thought of the world's thinkers, and in minds and hearts and consciences of the teachers

and students in the schools and colleges and universities of the civilized world. This is America's most urgent call, most commanding appeal, most compelling enlistment. From the students must go out that leadership of social good will and that law of international service, in which alone is the hope of Europe's redemption and through which alone can come enduring peace for the world. In the world conflict of ideas the college class rooms are our strategic heights. Hold them today, and the hinterland of the Vimy Ridge of Truth will be yours tomorrow."

The importance of the study of missions in this preparedness of the American Mind, the American Conscience, and the American Will, cannot well be exaggerated, and is too obvious to require comment. The cause of missions has always concerned itself with a *world*, and every part of that world. But more than that. The missionary enterprise has not only been an international enterprise, it has been one which has, everywhere and always, borne fruit in international good will and friendship. Every man and woman who has consecrated life to the missionary cause has been following the Gleam which must be the lode star of every citizen of the World of Tomorrow, if the war be not in vain, if the purposes for which we are fighting it are to be achieved. Surely that was a sane and sober statement of fact, which was made the other day by a professor in one of our colleges, "No man or woman will be fitted for the political duties of an American citizen in 1919 who knows nothing of missions."

We do need to be reminded that we shall fail to meet one of the greatest opportunities, one of the most urgent needs of the present world situation, if we fail to multiply the enrolment of students in mission study by one hundred fold and more. How are we to convince them that such study is an indispensable part of their preparation for citizenship and leadership in the World of Tomorrow?

Reports have come from many sources to the effect that students cannot be induced to give time to any study which seems to them to be unconnected with the war. It is a sound instinct which they are thus obeying. The demand that everything have "a war blanket" does not spring from any superficial demand for the picturesque or the exciting, but is born of a realization of the fact that the causes for which we are at war today are of such fundamental importance, and are so far-reaching in the issues bound up with them, that they demand the concentrated thought and effort of us all. The presentation of the claims of mission study must, therefore, make it so unmistakably clear that he who runs cannot possibly miss it, that the causes for which we are at war, and the causes for which we are at work on the mission field are one. We must open the eyes of every student to that truth which none who stop to think can miss, that the principle which the great political leaders of the allied nations are now openly declaring to be the only principle on which the life of the world can safely be conducted is the very principle which the missionaries long ago recognized, and of which the missionary movement was the first organized expression.

We may truly say today to students that we have no higher duty "than to win this war, and to achieve the ends for which we are engaged in it." And in those last ten words we make it clear to them that the promotion of the war, and the promotion of Christian missions, make no conflicting claims upon us at a time like this. "To achieve the ends for which we are engaged in it." What *are* the ends for which we are engaged in it? Someone has well summed them up as "the making possible of a world where all men everywhere can find in God their Father, and in all men of every class and nation and race their brothers." This is the aim of our warfare. Could there be any more accurate, any more concise statement of the aim of the missionary enterprise? We seek the achievement of that aim at the cost of the destruction of human life on the battlefields of Europe today. God help us, at a time like this we can do no other.

We seek the achievement of that aim by the constructive building up of life, abundant life, through the knowledge of the Living God, on the mission fields of Asia and Africa, not today alone, but through the years. Thank God, this, too, will hasten the achievement of the great ends for which we are at war. This we must make clear to students, in calling them to mission study. With the understanding that those who are laying down their lives on the battlefields of Europe today, and those who are pouring out their lives in other far-away lands in Asia or Africa, are seeking *one* goal, there must come to every student worthy of the name the conviction that to neglect one army for the other would be to sacrifice ultimate victory, as truly as if we were to withdraw the army from the Italian front because of the needs of the Western. The case for mission study among students was never stronger than in 1918. Nor have we ever had arguments of a kind more likely to appeal to and convince students than those which we may marshal in this year of world conflict.

It goes almost without saying, and yet it does perhaps need reemphasis, that this mission study to which we summon students in 1918, through which we shall seek the preparedness of the American Mind, the American Conscience, the American Will, must be in fact as well as name, genuine *world* study. Whatever country, whatever problem, be the subject, it must, to accomplish the highest ends, be studied against the background of a world, and a world's problems. When we study China we must study her, not as a single nation, but as a member of a world family of nations. When we study the students of Asia, we must study them, not as an isolated group, but in relation to the world in which they live, and the world's problems which they must meet.

Moreover, our study of the missionary needs and the missionary work in any given part of the world, must be made against the background of *all* the needs and *all* the conditions of that part of the world, political, industrial, economic, educational, social, as well as spiritual. This we have done in the past, and must continue to do in the future. And I think we may well raise the question whether we should not win a heartier response from students, if the titles of our mission study text books and courses made it more clear than they have sometimes done in the past that our mission study was, in fact, not simply a study of what missionaries are doing in a given nation, but a study of the whole life of that nation. The student who is to be a leader in the internationalized World of Tomorrow may not at once see the importance, for him, of a study of missionary activities in Japan, but can scarcely fail to realize that a leader in an internationalized world must understand the civilization of Japan, its present problems, the trend of its thinking, and the contributions which Christian nations ought to be making to its life.

And I think perhaps we may begin to think of whether the term mission study itself ought not to be expanded into a term which will be better understood by students, which will be more explanatory of the kind of study which we must offer them, which shall on the face of it make clear its fundamental importance for *every* citizen of the World of Tomorrow, be he statesman, lawyer, teacher, business man, preacher, or missionary. Such a term will not, of course, be easy to find, but I believe that some of us feel that it must be found if we are to win the attention of students for this supremely important study. If there was ever a time when we might let it be thought that the missionary task of the Christian Church could be isolated from the task of the world as a whole, that time is over. To fail to make this point clear at the very moment when educators and thinkers everywhere are urging in no uncertain terms that all education be a direct preparation for citizenship in an internationalized world, would be nothing short of tragedy. When Mr. MacDonald and other men like him are sounding forth irresistible calls to preparedness for world leadership, mission study

cannot but come gloriously into its own, at last, if only our vision of it and our faith for it are commensurate with our opportunities.

W. H. Tinker was then asked to present his paper on "Giving as a Means of Missionary Education."

It can usually be taken for granted that a man gradually becomes acquainted with that particular cause to which he is in the habit of giving. A gift of any size implies that the attention of the donor has been focused, at least momentarily, upon the cause in question, and that the process of education has begun. The question as to whether the impression left upon the mind of the donor is favorable or unfavorable to the cause is quite another matter.

If, for instance, I am led to believe, by the remarks of my pastor, or by the absence of any remark, that a contribution of five cents per Sunday—when I chance to have that amount in my pocket—is amply sufficient to satisfy the demands of my church as well as the demands of all the great missionary interests of my denomination, it is not strange if I fail to enthuse over the great Christian undertakings of the Church.

Jesus throws much light upon our subject at this point by His significant statement, "Where thy treasure is, there will thy heart be also." But it does not follow that a man's heart will be where his nickel is. Giving, if it is to have the educational value we desire, must be in such proportion to the man's real assets that it actually represents his treasure. Such giving (save in the case of a few who have learned by long experience the secret of their Lord's real joy) always hurts, for it involves the parting with that which we hold dear. Such giving always attracts and absorbs the attention, not only after the gift has been made, but often long before. Hence, its educational value is decidedly worth while.

The harrowing experiences of the last three years have shed much light upon this subject of giving. Let me indicate a few of the lessons that we have learned. First, we have learned how much men have to give when they take their treasures into account. Who, for instance, would have dreamed, before the war, that Canada could give—even if she had desired—to purely philanthropic agencies, an average of fourteen dollars per capita?

Second, we have learned how little men have been giving. In the *American College Bulletin*, published December, 1917, Dr. Kelly tells us that the colleges of North America gave in 1914-15, \$218,652 to purely missionary purposes; that in 1915-16 the total was raised to \$247,424; and that in both years the students themselves gave one-half the total. Let us assume that the students gave \$150,000. How exceedingly small that is! Scarcely forty cents per student per year, less than one cent per week, for what we all believe to be the greatest single cause in the world. Furthermore, if the facts were all before us, it would doubtless show that not more than one-third of the total student constituency gave anything whatever to the cause of missions. Surely in the light of the last year, the achievements of our students along the line of giving, prior to our entrance into the war, give us little cause for gratification.

Fortunately the story does not end here, for in the third place we have learned, during the last eight months especially, how much men, yes, and even students, will give when challenged by a great cause. In 1916-17 the students and faculty paid in cash over \$250,000 for the relief of prisoners of war, and gave in addition practically as much for missions as the year before. This year for the war work of the Young Men's and Young Women's Christian Associations alone the students and faculty have already pledged close to \$1,600,000, and have paid in cash nearly \$800,000. Such giving is heroic, and its educational value no man can measure.

In the fourth place, the method of solicitation is vitally important, specially

from the standpoint of missionary education. For instance, schools within a few miles of each other reported vastly different sums. Investigation has shown that the method of solicitation was largely responsible. Let me cite two instances that are known to me personally. Two colleges are located within one mile of each other. One has 490 students, most of whom are exceedingly poor. The other has 390, many of whom are exceedingly well-to-do, and practically all the others have at least the average student's income. After two days' work in each school, it was found that the school with the poorer students had pledged nearly twice as much as the other. The same outside leader was present at both schools, but the methods used were radically different.

If our preachers had preached as often about the needs of the nearly twenty millions of people in India, who are today on the verge of starvation, as they have been pleading about the suffering in Belgium—and God knows this is no plea for neglecting the awful needs of Belgium—if our religious newspapers had given even one-half the space to world missions and their imperative call upon the Church that they have given to this world war; if our Christian business men and university students had been summoned by a great heroic appeal to organize themselves for the financial support of a program that would evangelize the world in this generation; if the best and most approved methods of publicity and solicitation had been used to secure the men and money needed for this great world program of Jesus; if the secretaries of our Young Men's and Young Women's Christian Associations had challenged their strong student leaders to give their lives to the cause of Christ in China and Africa and India as zealously as these men are now being challenged to give their lives for justice and democracy in Europe—and here again I beg you to believe that this is no attempt to underestimate the grave concerns that are at stake in Europe—who can doubt that a vastly larger sum of money could have been secured from our students for missionary purposes? Certain it is that we cannot go back to the old *laissez faire* method of securing money for missionary work. The financial and spiritual possibilities of men have been demonstrated too clearly for that. Great forward steps must be taken. Methods that have proved themselves of value ought certainly to be widely adopted.

In closing, let me outline briefly the method of solicitation which seems to me to have demonstrated its value during this remarkable Students' Friendship Fund campaign:

1. Every Christian agency and organization that has to do with students should be united in the effort. The cooperation ought to be complete and enthusiastic.
2. The object for which the money is solicited should be largely wrapped up with the elemental needs of a whole people. It is doubtful if you can secure the educational results desired by building your appeal each year around the personality of some special missionary who happened to be a great football star in the years that have gone.
3. The same object should be presented each year. Here again we are thinking of the educational value of our appeal, bearing in mind that we have only one great chance each year, and on the average only three chances in a college generation, to get the project before the mind and heart of the average student.
4. The advertising should be very carefully studied and begun at least a month before the actual campaign. The advertising should, of course, be true and so well placed that every student on the campus cannot fail to notice it.
5. The solicitors should meet several times in advance of the canvass, so as to become thoroughly informed concerning the nature of the need and the real significance of the undertaking.

6. The solicitors should be asked to make their own gifts on the eve of the campaign and to give in terms large enough to challenge the attention of the whole student body. The importance of such heroic giving on the part of the men and women most interested cannot be overestimated. Again and again it will be found that this type of giving leads to the giving of life itself.

7. The amount to be raised on the campus ought wherever possible to be determined by the solicitors, in the light of the total of their own gifts. Great faith must be used at this point. Generally speaking, the judgment of the students themselves is a much safer guide than the judgment of their faculty friends. The goal must be large enough to stir the imagination of the campus and to call for the utmost effort on the part of all solicitors.

8. The solicitors should meet together for reports, for prayer, and for mutual encouragement and inspiration each day of the canvass. This meeting should be most carefully planned so as to make every moment count. Reports should always be asked for, and at least one deep spiritual message given.

9. Every student and professor on the campus should be seen personally and unhurriedly, and a gift that really represents his treasure solicited. In this connection it should be said that great care ought to be taken in the solicitation of the wealthier students, for unless they give enough—and often this should mean a gift of three figures—the educational value of the effort will be lost to them.

10. The campaign should not last more than three or four days and should be closed exactly on schedule time.

11. Full reports should be given daily and a careful accounting made through the university papers.

12. Reports not less frequently than once a month should be published concerning the progress of the work to which the gifts have gone. Such write-ups should be edited with great care.

If this method is followed it will be possible to duplicate it on a smaller scale in each one of the churches, and a far larger sum will be secured by each local church than if the university as a whole had not been stirred.

WEDNESDAY EVENING SESSION

Dr. Sheldon presided.

The Findings Committee reported outlining its plan of preparing an explanatory leaflet to be sent with an accompanying letter to all Association secretaries, Christian student workers, members of the Church Boards of Education, etc. They also stated their intention of presenting the matter of this spring's campaign to the Association of College Presidents.

Discussion followed as to various difficulties and points of emphasis in a state campaign: the importance of reaching men and women not secured in the regular Bible study; the solution of the time problem at the University of Minnesota by putting social life on a war basis; the presentation of the Voluntary Study as a war program; the help for local Associations which can be secured from the national and field offices, both in publicity and in leadership training; and the importance of putting the campaign over at once.

The recommendations of the Findings Committee were accepted.

Dr. Kelly, Secretary of the Council of Church Boards of Education, spoke very briefly on the relation of the Council of Church Boards of Education to the state universities.

He pointed out our great responsibility and opportunity as bearers of Christian education. Education must have the Christian element in it. The ultimate aim of our American education must be the creation of Christian citizens. We cannot afford to allow our education to become one of vocational and professional training only. We must insist that it be Christian education. This ideal is the heritage from our Puritan fathers. From them we also have as our heritage the idea of the separation of church and state. Each has a great supreme task and the emphasis of each is different.

On the basis of figures compiled from state universities, showing the few alumni who have gone into the ministry and missionary work, there has been a tendency to criticize all state universities. Now we are coming to realize that the failure is rather that of the Church in ~~not taking the state schools into consideration as part of their field.~~ Nine-tenths of the Presbyterian students are outside of Presbyterian colleges. Responsibility for presenting Christian vocations rests not upon the universities but upon the churches. The churches are beginning to see their responsibility to these students who come from Christian homes, and who are just as much a part of the field of the churches as are the students in distinctly church schools.

Paper by Miss Leslie Blanchard upon the subject of Evangelism.

It is clear that every part of the religious program discussed by this Conference is an evangelistic undertaking. The proposals of the Northfield program are based on a fundamental desire to lead students into a knowledge of Jesus Christ as their Lord and Saviour. Methods of evangelism in this year will probably differ from those of other years. There will be much more work in groups, much more personal conference resulting in the acceptance of Christianity. In some student bodies, however, there is a place for the evangelistic campaign which has been used with such far-reaching results through many student generations.

At the Second Cleveland Conference the report of a Commission on Evangelism was presented and accepted. In a called meeting of the representatives of the Council of Church Boards of Education and of the North American Student Council, comprising the Young Men's Christian Association, the Young Women's Christian Association, and the Student Volunteer Movement, it was resolved that each Council appoint a committee to work out the cooperative program of evangelism suggested by the Commission. These committees acting jointly are not an executive body, but meet for conference concerning plans for a cooperative program which must receive the approval of the constituent movements. The following representatives compose the committee: Leslie Blanchard, Oolooah Burner, Ethel Cutler, A. J. Elliott, David R. Porter, Fennell P. Turner, W. D. Weatherford, representing the Council of North American Student Movements; and Charles S. Bauslin, R. H. Bennett, Joseph W. Cochran, A. W. Harris, Frank W. Padelford, Frank M. Sheldon, Henry H. Sweets, representing the Council of Church Boards of Education.

Correspondence concerning a cooperative program of evangelism should be taken up with the Church Board secretary or the Association secretary in closest touch with the college or university. The following outline has been prepared by these committees jointly:

CONDITIONS CONDUCTIVE TO AN EFFECTIVE EVANGELISTIC CAMPAIGN

I. A vital program of religious work is a prerequisite to an evangelistic campaign, and the Christian leadership should be committed to this program

Such a program should include emphasis throughout the entire year on Bible study, including as large a number of students as possible. It should include stimulation of prayer on the part of all Christian students and the training of a large number of students in the work of personal evangelism. All plans should be conceived in the spirit of harmony and with earnest prayer. Nothing should be done without a seeking of the guidance of God in all details. If workers are not in harmony as to methods no plans should be forced through by a bare majority vote. See Finding V., First Cleveland Conference.

II. Unity of conviction on the part of student Christian leaders, pastors of local churches and representatives from the faculty on the following objectives of the campaign:

1. To lead students to allegiance to and open confession of Jesus Christ as Saviour and Lord.
2. To reach the entire student body of each institution with a vital interpretation of Christian fundamentals.
3. To deepen the spiritual life of Christian students and to develop a continuous Christian life on the campus.
4. To influence every student to unite with the church of his choice and to enlist his active interest and participation in its life and worship.
5. To challenge students to the creation of a Christian social order and to recognize and promote that order in the world program of Christianity.
6. To recruit students for distinctive Christian callings, with special reference to the immediate needs of our times.

In order to accomplish these results in each student generation, a continuous and comprehensive program of evangelism may be undertaken. In these successive years a four-fold message should be presented, stressing in different years: (1) fundamentals of Christian faith; (2) Christianity and campus problems; (3) Christianization of the social order; (4) the world program of Christianity. While all these general topics should be in perspective during each series of meetings, the constant aim being to lead men and women to Jesus Christ, there would naturally be one outstanding theme in any series, and the entire group of speakers and workers should know beforehand this theme and work consistently thereto. Great care should be taken in group speaking to unify the messages and to give balance to the emotional, intellectual and volitional appeals.

III. A preliminary conference on the part of all religious workers representing the churches, interested faculty members, the Christian Associations and any other recognized workers

1. The consideration of the most available dates.
2. The clearing of the university or college schedule of the voluntary activities outside the curriculum.
3. The securing of time from the university or college schedule for the presentation of the message to the whole university or college community.
4. The organization of committees and the preliminary discussion of the personnel of speakers.

IV. Period of special preparation and training

1. Thorough survey of the religious conditions and needs of the institution.
2. The organizing of all the religious forces in such a manner as to give permanency to the promotion of the entire program for the whole year.

3. Adequate committees of Christian students organized and trained in personal evangelism and Bible study prior to the campaign, such students being used as personal workers and in other activities, and employed in the follow-up campaign.

V. The Conduct of the Campaign

1. Plans for the campaign, including the selection of speakers¹ should be in the hands of a Central Committee, composed of representatives of all the forces. Wherever practicable the student Christian Associations should become the promoting agents of the campaign.

2. All natural grouping of students should be considered in plans for meetings.

3. Cooperation. The relation of the campaign to the faculty, special student groups, press agencies, church groups, and other student organizations, should be thoroughly worked out.

VI. The Conservation of the Campaign

There should be a continuation of student organization and of the work of the Central Committee in order to accomplish the following purposes:

1. The getting of students into touch as soon as possible with local churches, encouraging their attendance and urging them to unite with the church of their choice.

2. The enrolment of as many as possible in Bible classes and the organization of new classes where needed.

3. The effort to build up the membership of the student Associations as the result of special interest aroused.

4. Methods for continuing the religious interest throughout the entire student body through visits of outside speakers, sending of workers to student conferences, sending of workers to other evangelistic campaigns, and the expression of this newly-awakened interest in campus and community service.

Among those bodies cooperating in the work of evangelism in colleges in order to prevent overlapping, it is agreed that all invitations for campaigns coming to representatives of Church Boards or field secretaries of the Associations shall be reported to the Joint Committee on Evangelism, and the committee shall refer the matter to one of the constituent movements to cooperate with the local committee in charge of the campaign.

In all cases the local expenses, including entertainment of speakers, shall be met by the local committee. In certain cases, the pro rata traveling expenses are to be met in the same manner.

President King was then asked to give his address on "The Missionary Challenge of the Present Situation."

Both missions and the war concern the whole world, and both seek the conquest of the world by certain ideas and ideals. Missions and the world-war can, therefore, hardly help having close and significant inter-relations.

1. In the first place the most thoughtful men are coming to see that the very possibility of so calamitous a war, engulfing the world, is evidence that *Christian nations had not been in dead earnest with Christianity.*

2. Again, as another has said, "*the Church cannot go on preaching Jesus*

¹ Because many leaders in special demand have to make appointments far ahead, these committees are working together to make available certain speakers.

In coeducational institutions there should be a man and woman speaker, with a second man and woman to carry the executive responsibility. The size of the institution would cause the number of assistants to vary, but in general alumni, local leaders, and guests brought in by the Central Committee from the churches and Associations would form the personnel of the working group.

to individuals and Machiavelli to states. At last the high gods weary of such stupidity and send the deluge." The attempt to hold one set of principles for individuals and another for states involves the cherishing of aims absolutely inconsistent. The horrors of Belgium and Armenia in this war are a demonstration that no even decent civilization can come unless there are truth, trust, mutual respect, and humanity.

3. There is this further vital bearing on the missionary interests, that the world-war is *making impossible for thoughtful men a shallow view of progress, a shallow view of sin, or a shallow view of creed*. The war is a demonstration of the falsity of the view that indifferently allowing things to take their course means progress. In the same way, no one can think of the horrible treacheries and brutalities of this war and dare to think that he can pass over the fact of sin in light fashion. Nor, in view of the way in which the German philosophy of the State has influenced the whole conduct of the German nation, can it be thought to be a matter of indifference what a man thinks, what theory he holds, what ideals he believes in. Along all of these lines men must be more clear as to the absolutely vital importance of the moral factor.

4. It is in view of considerations like these just mentioned that men are coming to see that *force and machinery and organization and wealth and science, however great they may all be, are not enough*; that life is not worth living without freedom and ideals and faith and hope. Only so can life take on meaning and value. This means that the primary aims of the missionary cause are those that are indispensable for significant living on the part of either the individual or the nation.

5. The war has been demonstrating *the unmistakable grip of the laws of God on the life of nations* as well as of individuals. Whatsoever man or nation soweth, that shall man or nation reap. It can be shown in detail in this war that wherever on any side there has been injustice, lying, fundamental moral inconsistency, failure in democracy, there corresponding judgment has fallen; for it is a day of world-judgment. And such a day of judgment, it is to be remembered, is also a day of hope. It mightily concerns Christian missions that we should see this grip of the laws of God on the life of nations, which makes it certain that a nation is preparing its own doom by running persistently athwart the laws of the moral universe, which are the laws of God.

6. The war has just as certainly been *sifting out the true from the false Christianity*. It has been making plain the painful inadequacy of types of Christianity, primarily theological, primarily emotional, primarily ceremonial, primarily tribal. For all these have existed side by side with the most terrible hatred, bitterness, and inhumanity. At the same time it seems increasingly clear that a still larger opportunity is offered for the true Christianity of Christ, that is ethical through and through; not tribal, but universal, in its appeal, and with an ethics capable of application as truly to nations and national relations as to individuals and individual relations. It mightily concerns Christian missions that it should be sure that the Christianity for which it is standing is the Christianity of Christ.

7. *The issues of the war, moreover, are increasingly seen to be moral and even Christian*. The deepest issue of the war may be said to be, as already implied: Shall the standards and ideals of Christ prevail, in individual lives, in institutions, between classes, and between nations? *Are nations to be held to truly moral standards?* And it mightily concerns Christian missions that they should see this Christian issue in the present war. For missions cannot be indifferent as to whether the standards and ideals of Christ are to prevail in the life of the world or not. No peace that commits the world to the triumph of anti-Christian principles in international relations can be anything less than a world calamity.

8. That means, further, that the war is demonstrating that *we must increasingly apply essential missionary aims*—which are the fully Christian aims—to the entire world-life. Less than that is to be satisfied somewhere with the same kind of moral contradiction which the present war is showing. In all this the cause of missions is manifestly and immediately concerned.

9. Moreover, it is to be noted that the *professed great aims of the Allies are in essential harmony with no small part of the missionary program itself*: disarmament, arbitration, justice to weak and strong alike, enduring peace, the brotherhood of nations. Three-fourths of the world may be said to be committed, through the Allies, to these essentially Christian aims. That fact, once more, should certainly bring a thrill of expectation and hope to all who are seeking the triumph of Christian ideals in the life of the world.

10. It is also to be said that *the final prevalence of these aims is both evinced and assured by three significant facts*: first, the unmistakable trend toward democracy the world over, felt even in Germany, in spite of its military autocracy; second, the fact that a league of nations to enforce peace may be truly said to be already in existence in the present union of the Allies; third, through the councils and conferences of the allied powers, a *new internationalism* has come into existence, taking under control for the first time the food supply, the shipping, the credit, the man power of the larger part of the earth. The very existence of these great facts should also put new heart into the cause of missions.

11. It has great significance, once more, for all ideal causes, that in the period of the war *we have come into a world order which may be said to be plastic to men's molding as never before*, and in which tremendous forces are at work: threatening, hostile forces, which we must help to check and conquer, like the German philosophy of the State, and the destructive use of modern science; baffling, ambiguous forces, which we must help to harness to great constructive and humane ends, like the forced cooperation and organization so characteristic of the present time, and the enormously increased resources of power and wealth and knowledge; positively helpful forces, in which we may rejoice and which we must help to make still more powerful and controlling.

12. The accomplishment of such aims, however, it must be remembered, *demands far greater cooperation among the forces of righteousness* than has ever yet been achieved. And this greater cooperation should be shown most fully and most promptly of all on missionary fields. No lesson of the war has been more clear than the power of cooperation. That power, the war has made clear, can be used for the accomplishment of tremendous evil. It can also be used for corresponding good. And only through such unexampled cooperation can the forces of righteousness be certain to control the enormously increased resources of power and wealth and knowledge which modern science has made available for this generation. This fact, too, is of primary importance to the cause of missions.

13. The war is giving us also *a great new faith in common men*, which is only another form of faith in God Himself. This is the meaning of Wells' testimony to the way in which the heroism of the rank and file of the belligerents overtops the so-called "great men" in the present struggle. We are living in a time in which men have proved themselves capable, on a massive scale, of heroic deeds and endless self-sacrifice, and they have in this very fact gotten the key—though they may not yet be wholly conscious of it—to a new understanding of Christ's own life and death, and of His ideals for men.

14. The war is furnishing also *a world-wide demonstration of the efficiency of the Christian spirit and service in the Y. M. C. A. war work*, and in the tremendous opportunity now offered to that work. The immediate and vital

effect, on the morale of troops, of such a practical ministry to body, mind, and spirit as is effected through this Y. M. C. A. war work, is itself ample justification for it. But far beyond this, this work is an irrefutable, practical manifestation of the spirit of Christian love, even where all direct Christian propaganda is absolutely shut off, as among the East Indian troops. It is shown even to enemies in the work in the prison camps. And out of its demonstrated results there came, therefore, naturally the wonderful invitations from Russia, France, and Italy, though Greek and Roman Catholics and Mohammedans are included in their populations. All this cannot fail to help to a more Christian world after the war. And in this result Christian missions have great cause for thanksgiving.

15. It should also be added that there is *direct preparation for the brotherhood of the nations involved in the war itself*. In the first place, most of the soldiers in both camps hope for an enduring peace. And we may be sure that millions of soldiers will return from the front prepared to stand for such a peace. Three-fourths of the population of the globe, moreover, we may not forget, is in virtual alliance for the achievement of democratic ends, for the ends of justice to all nations, and for the reign of Christian morality in international relations. That means a companionship such as the world has never before seen the like of, and a companionship in pursuit of great common ideal ends. And in this connection, too, we should not forget that the Y. M. C. A. work in prison camps means fellowship even across belligerent lines. Such a *unifying of the world* is of untold significance for the final triumph of Christian missions.

We may hope, thus, in the future war settlement, for a *great new epoch in the history of civilization and of Christianity*—for a new age and a new civilization, more worthy of the standards and ideals of Christ. And Christian men and women, above all, must not fail to see this opportunity and throw themselves with all their souls into the meeting of the greatest opportunity that has ever come to a generation of men.

Conference adjourned.

At a meeting of the Council of Church Boards held on January 9, 1918, Dr. Hughes was elected to take the place of Dr. Cochran as the representative of the Council on the Committee of Reference.

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